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ABSTRACT

Designed to provide current, accurate information to teachers and students about the American Indian people living in the state of Oregon, this publication focuses on 10 learning concepts: (1) Indian tribes in Oregon today; (2) Indian people's special relationship with the United States government; (3) the change and impact brought by newcomers to Oregon Indians; (4) Indian roles in Oregon's culture and economy and the world; (5) differences in Indian tribes' languages, customs, and ways of life from each other and other ethnic groups; (6) the changes reservations caused for Indian people; (7) how termination affected Indian tribes of Oregon (some tribes are working for restoration); (8) different forms of government for Indian people: tribal councils, city, state, and U.S. government; (9) Indian people's respect for the environment (preservation efforts toward the environment continue today); (10) the importance of Indian hunting, gathering, and fishing rights. Student activities, maps, and charts are used to develop the concepts. Two appendices are included: (1) American Indian/Alaskan Native United States Historical Timeline; and (2) Glossary. (DB)

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INDIANS IN OREGON TODAY

A 4th Grade Social Studies Supplement

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INDIANS
IN
OREGON TODAY

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INTRODUCTION

The main purpose of this publication is to provide current, accurate information to teachers and students about the Indian people living in the state of Oregon. Too often information about Indian people is stereotypic, inaccurate and outdated. A number of Indian people have worked on the development of this document, using the ***Atlas of Oregon Indians***, a publication approved by the tribes of Oregon. It is planned that this information will be updated and revised as needed.

Students may need to locate additional sources of information in order to gain first-hand experiences with a variety of Indian people. Such resources include the ***Oregon Directory of American Indian Resources*** obtained from the Commission on Indian Services or the Oregon Department of Education, Indian Education Office, 373-7123.

Guidelines for Teaching About Indian Culture

The following guidelines were chosen to prevent teachers from teaching stereotypic lessons about Indian culture. The usual approach is to introduce students to Indian people using geographic regional groups, emphasizing historical culture and providing a variety of material objects (i.e., baskets, beadwork, totem poles, etc.) for students to touch and examine. Though this approach is probably better than nothing, it tends to create stereotypic images about Indians. They are not seen as contemporary, or multi-faceted human beings. Therefore, some alternatives are suggested to change the emphasis of cultural lessons.

Some guidelines to use when deciding what content information is culturally appropriate for Indian students are:

- Concentrate on the **contemporary** Indian and community rather than historical facts. Historical information is important, but it has been overemphasized. Simply reverse the focus: contemporary first.

- Focus on the tribal group nearest the school. An understanding of the **local** Indian community will give a better perspective on generalizations made about Indians regionally and nationally. If many tribes are represented in one classroom, it is still better to begin with one tribe which is close to the school community or one of which a student is a member, than it is to begin talking about Indians in generalizations, as if they fit into one homogeneous group. The diversity of tribal groups should be emphasized.

- Attempt to deal with **real life**, including controversial issues. It is more valuable for students to discuss some of the fishing rights issues, trust responsibility, drug and alcohol abuse and health issues, than it is for students to only examine artifacts or only visit a museum. Invite Indian and non-Indian people into the classroom to present all sides of an issue.

- Concentrate more on the **processes** of Indian life, rather than the products. When children are given only the end products of things without having experienced the process, they don't learn about the skills and knowledge that make up the content for those products. Social relationships and value systems are more appropriate reflections of culture than physical artifacts.

  A problem directly related to the confusion of the native past and present is the misguided emphasis upon visible material. Undoubtedly, an exhibition of glistening quills, glossy beads, colorful feathers and beautiful Native costumes is appealing and exciting to children. One can certainly understand why teachers have been prone to teach "Indian culture" in such a limited fashion. But this selective treatment of "culture" negates a wealth of intangibles that is a vital and integral part of any culture. It is neither fair nor intellectually honest to fragment anyone's heritage or culture into unrecognizable bits and pieces. We must seek to be holistic in our teaching. (LaRoque, 1975)

  All the elements of traditional life contributed to the makeup of a complete Indian in the old days. The rituals of fasting, spirit quests, give-aways, and feasts all taught things that cannot simply be summed up and poured into a child's ear the way conventional education pours in arithmetic. They are all processes of learning. The skills learned in beadwork, tanning hides, and traditional fishing all teach patience as well as physical coordination. They developed a special relationship between the student and instructor. They taught appreciation for the materials, and developed an understanding of man's dependence on nature. To teach a child the relationship between human and forest, carver and wood, human and water, human and fish, is what is important, and not testing a child on knowing what kind of wood was used or the length of canoes. Beadwork, weaving, and basketmaking all teach a way of seeing the world in a different way, of being able to visualize what does not yet exist, learning to see how patterns can be made or taken away to build something than can be recognized or understood. (Tafoya, 1983)

- Indian tribes in Oregon today.

- Ensure that the Indian community nearest the school provides input into what is taught.

- Be creative. New ideas and new approaches are all around us. Creativity is a matter of opening ourselves to possibilities. Cultural content can be adapted into all subject areas with a commitment to try something new.

The key to choosing what to teach involves creating a balance between the above-mentioned areas. Certainly, history gives us perspective on contemporary issues, but unfortunately this information has been overdone.

Concepts About Indians in Oregon

The following ten concepts are critical to a better understanding of Indian people today in the state of Oregon. All concepts are further developed, along with student follow-up activities. The activities are only suggestions. One may use all or some, depending on how much time is devoted to each concept.

1. Indian tribes in Oregon today.

2. Indian people have a special relationship with the United States government. This relationship is based on treaties.

3. Newcomers to the land brought impact and change to Oregon Indians.

4. Indian roles in Oregon's culture and economy and the world.

5. Indian tribes have different languages, customs, and ways of life from each other and other ethnic groups.

6. Reservations caused many changes for Indian people.

7. Termination affected Indian tribes of Oregon. Some tribes are working toward restoration.

8. Different forms of government for Indian people: tribal councils, city, state, and U.S. government.

9. Indian people and respect for the environment. Preservation efforts toward the environment continue on today.

10. The importance of Indian hunting, gathering, and fishing rights.

Concept 1

Movies, television, books and stories lead us to believe that Indians lived only in the past. Where are Indians in Oregon today? What are the nine federally **recognized** Indian **tribes** in Oregon?

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Presentation

Many people today have a mistaken idea of Indian people and their cultures. Sometimes when people go to the movies, watch television or read books or stories, they see only one kind of Indian. It is usually a Plains Indian wearing a feathered war bonnet and riding a spotted horse. As a result, people might think that all Indians live the same way. Or, people might think that there are no more Indians. They may think that all Indians died during the wars with the early settlers and cavalry. This is not true. There are many Indian people alive today. They represent many different tribal groups. Indian tribes have very different cultures and lifestyles.

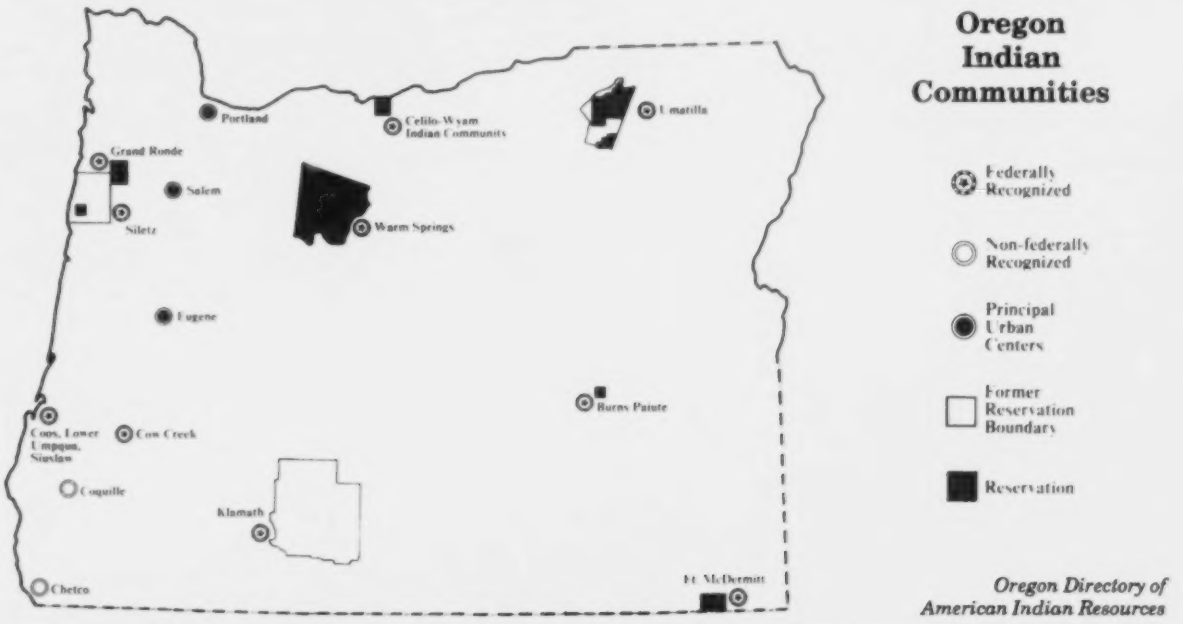
Oregon's Indian Population

According to the 1980 census, Oregon's Indian population is estimated at 27,300. The same census records that there is a total of 2,635,105 people in Oregon. That means one out of about every 96 people is an Indian. Oregon's Indian people live all over the state in most of Oregon's cities and towns.

Most Indians in Oregon have a cultural identity with at least one tribe. Many Indians have cultural identity with several Indian tribes. Some may also identify with other ethnic groups such as Hispanic, Asian, Black and Caucasian.

Many Indians live in Oregon yet belong to tribes from other states. There are Indian people from more than 100 different tribes living in Oregon.

A reservation is land that is set aside as a place for Indian people to live. Many Indians travel from urban centers, or cities, to the reservation and back again. This has resulted in a unique blend of changing values and lifestyles. Many towns in Oregon have some Indian population. (See map: Oregon Indian Communities.) Below are the communities with the largest number of Indian people.



There are 13,132 Indians on **Oregon** Indian tribal rolls. A **tribal roll** is a tribe's census record of who belongs to that tribe. (See chart: Oregon Indian Tribal Enrollment.) Tribes may decide who is a member of that tribe based on blood quantum. The U.S. government calculates the census upon a self-declaration basis — a person declares him/herself as a tribal member. U.S. government and tribal government population census are not the same.

There is much discussion today about "Who is an Indian?". There are many Indian people who have an Indian ancestor and so can honestly say that they are "part Indian." The federal government and many tribes recognize an Indian as having at least one-fourth blood quantum from a federally recognized tribe. Today, some states and tribes do not require blood quantum but do require that one be listed on the tribal roll. Others only require that one's grandparents be a recognized tribal member.

Oregon Indian Tribal Enrollment

Burns Paiute	345
Confederated Tribes of Coos, et al	417
Coquille	560
Cow Creek Band of Upper Umpqua	740
Confederated Tribes of Umatilla	1,346
Confederated Tribes of Siletz	1,899
Confederated Tribes of Grand Ronde	2,242
Klamath Tribe	2,600
Confederated Tribes of Warm Springs	2,983
Total Tribal Enrollment	13,132

Federally Recognized Indian Tribes

The United States government recognizes nine Indian tribes in Oregon today. Some of the Indians live on a reservation. (See chart: Federally Recognized Tribes.) Reservation land is protected by treaties the Indians signed with the United States government.

Federally Recognized Tribes

Tribe	County	Reservation Acreage Acres	Total
Burns Paiute	Harney	11,786	11,786
Confederated Tribes of Grand Ronde	Reservation in planning		9,811
Confederated Tribes of Siletz	Polk	3,666	3,666
Confederated Tribes of the Umatilla	Umatilla	156,982	157,982
	Union	1,000	
Confederated Tribes of Warm Springs	Clackamas	12,865	641,035
	Jefferson	236,082	
	Linn	6	
	Marion	4,170	
	Wasco	387,912	
Cow Creek Band of Upper Umpqua	Reservation in planning		
Confederated Tribes of Coos, et al	Reservation in planning		
Klamath Tribe	Reservation in planning		
Coquille	Reservation in planning		

Revised by Floy C. Pepper — From Commission on Indian Services, Introduction ix

Different Indian tribes are often located together on reservations by the federal government. These groupings of tribes are called a "**Confederation of Tribes**." The Confederated Tribes are:

- Umatilla (includes Umatilla, Cayuse and Walla Walla tribes)
- Warm Springs (includes Tygh, Tenino, Wyam and John Day known as Warm Springs Band and Wasco and Paiute tribes)
- Grand Ronde (includes over 20 tribes)
- Siletz (includes over 20 tribes)
- Coos, Lower Umpqua and Siuslaw
- Cow Creek Band of Upper Umpqua
- Klamath (includes Klamath, Modoc, Northern Paiute, Shasta and Pit River tribes)

The eighth and ninth recognized tribes are the Burns Paiute tribe and the Coquille tribe. Since these two tribes are the only ones in their group, they are not a confederation or a grouping of tribes. The Coquille tribe is a recognized tribe but does not have reservation land at the present time.

Many Indian people now live in cities and suburbs. Their ties to the reservation may remain strong. There is a great deal of travel back and forth. Indian children who live in cities attend schools like other children. Many Indian people, even though they live in the city, think it is important for their children to learn about their culture. Urban Indian people have formed organizations. These organizations provide cultural and social activities and create a sense of Indian **community**.

Most Indian children in Oregon go to public schools and do not live on a reservation. They may learn about their culture through special programs. For example, in Portland there is an Indian Education Program which gives assistance to Indian students through tutoring, counseling, and student activity groups. This program also has student and parent **advisory** committees and referral services and resources. There are a number of Indian organizations in Portland that offer cultural programs. Other cities like Eugene, Salem, Madras, Pendleton, and Klamath Falls have similar programs.

Public schools located on reservations have mostly Indian students. In these schools, cultures and Indian languages are emphasized. In this way, the traditions of the Indian people will not be forgotten.

There is a school in Oregon just for Indian students who do not live on their home reservations. Chemawa Indian High School is located near Salem, with a population of almost 400 students. Chemawa is a **residential** or live-in school for Indian students. Students come from Washington, Oregon, Idaho, Montana, Wyoming and Alaska to go to school.

Application: Concept 1

Vocabulary Activity

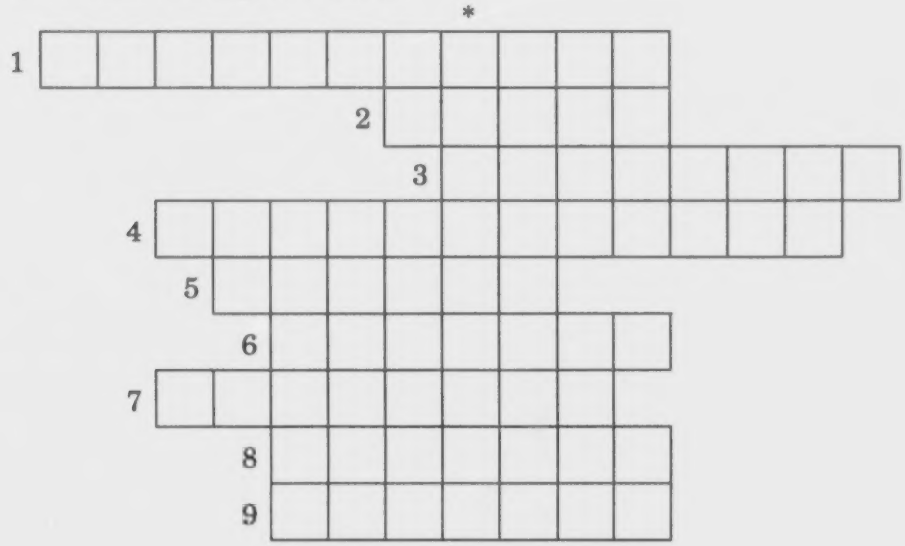
Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

advisory	cultural identity	quantum (blood)	treaties
ancestor	culture	recognize	tribal roll
community	ethnic	reservation	tribe
census	exposed	tradition	urban
confederated (tribes)	population		

Vocabulary Activity

A. Fill in grid across with words that mean:

1. land held as a place for Indians to live
2. relating to or being in the city
3. giving of advice or information
4. united as a group
5. a group of people who have more in common with each other than they do with other peoples
6. the way a group of people live; customs and ways of doing things
7. agreements made by negotiation between two or more sovereign nations
8. to make known
9. the amount or degree of blood



B. Now check down the row with a star (*) at the top. It should spell a word that means passing of information, beliefs, or customs from one generation to another.

Discussion Questions

The following questions will help you have a better understanding about the Indians of Oregon.

Since there are many ways to answer the following questions, brainstorm:

1. What does being an Indian mean?
2. What does being an American mean?
3. What ethnic groups are there in your classroom?
4. What do we mean by culture? Race? Ethnic group?
5. What is meant by blood quantum?
6. What is a confederated tribe? Can you name the nine recognized tribes?
7. Why do you suppose so many Indians from other states live in Oregon?
8. How might an Indian child's life on the reservation be different from living in the city?

Reservation	City

9. List ways that an Indian child's life today is very similar to that of a non-Indian child.

Blood Quantum Activity — Family Tree

1. Figure out your own blood quantum by making a family tree.

2. Make color coded strips to represent generations. Fold paper for fractions 1/2, 1/4, 1/8, 1/16 depending how far back you can trace family. Enter first and last name of each family member on the "tree."

Grandma's Mom	Grandma's Dad	Grandpa's Mom	Grandpa's Dad	Grandma's Mom	Grandma's Dad	Grandpa's Mom	Grandpa's Dad
(1/8)	(1/8)	(1/8)	(1/8)	(1/8)	(1/8)	(1/8)	(1/8)

Mom's Mom	Mom's Dad	Dad's Mom	Dad's Dad
(1/4)	(1/4)	(1/4)	(1/4)

Mom	Dad
(1/2)	(1/2)

Me
(1 whole)

3. Choose a partner and share your cultural identity.

4. Discuss what you have in your home and your life that helps identify your culture.

Geography of the Region — Map work

Locate Oregon on the wall map or globe. Describe the relative location of the reservations in relation to where you live.

Concept 2

Because of their special relationship with the United States government, how are Indian people unique from other ethnic groups? What is a treaty?

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Presentation

Treaties between Oregon Indians and the United States government have provided for a special relationship between the two. U.S. **treaties** with Oregon Indian tribes are **legal** agreements between **sovereign** nations. Approximately 800 treaties were signed between Indians and non-Indian nations by 1871. Over 400 of these treaties have been with the United States. Other treaties were made with Great Britain, France, and Spain. These treaties were written **documents** outlining the basic rights of each of the nations.

Treaties

Treaties are legal **agreements** between nations. Both nations agree or promise to follow what is written in the agreement. Treaties were made for the following reasons:

The Indians made treaties to:

- be able to trade with other tribes and non-Indians
- establish the borders for their nations
- build friendship between nations
- maintain hunting, fishing, **gathering** rights
- maintain the right to decide their own government
- maintain the right to determine how their own land is used
- deal with non-Indians on an equal basis
- identify and define the rights of both nations

The United States made treaties to:

- get land from the Indians
- keep the peace
- be able to trade with tribes
- set up reservations
- end wars

The treaties were written to help Indians keep certain rights. It is not correct to say that Indians were "given" these rights when they signed a treaty. Rather, Indians retained the rights they already had. Getting land from the Indians was the most important goal of the United States government. The government wanted the land to sell or to give to the settlers. The Indians wanted to **preserve** the land in order to keep their usual way of life.

> "The lands left to the Indians in each treaty were generally guaranteed them in **perpetuity**, or in Indian terms as long as the grass shall grow and the waters run." (Underhill, 1971, p. 322)

In some treaties Indians were offered either money or goods and services for their land or were offered another piece of land. When payments or requests to move to another part of the country were not accepted by the Indians, war broke out.

Treaties have no specific form. They were usually written, long or short, and included the following:

1. A statement or purpose
2. Terms and conditions
3. Special conditions
4. Consideration or what one nation offers as a payment or encouragement for the other to sign
5. The mark of those authorized to sign.

Treaties also began a manager or **trustee** relationship over the remaining Indian land. As a manager or trustee, the government took care of reservation land for tribal use and benefit.

Legal Base for Indian Treaties

The legal rights of American Indians are found in the United States Constitution. Certain rights, those guaranteed to all citizens, are found in the Bill of Rights and other amendments to the Constitution. When Indians were granted citizenship rights in 1924, they were granted all rights of citizenship as defined in the Constitution.

Additional rights specifically related to Indians, such as land and fishing rights, are guaranteed in treaties. The Constitution gives the President the right to make treaties, however, all treaties must be approved by the United States Senate. Treaties approved by the Senate are called **ratified** treaties. Those not approved are unratified treaties.

Treaty Interpretation

Conflicting interpretations of U.S. government-Indian treaties have caused different views. Some interpretations view treaty rights as gifts given to individuals. Other interpretations see treaty rights as a **natural entitlement**.

An example from history of "rights" interpretation is the case of the Warm Springs Indians. In 1855, the U.S. government required that the Warm Springs Indian tribes be located on a reservation as a protection from non-Indians. A treaty was signed in which the tribes agreed to allow ten million acres of land for the use and occupation of non-Indian people. The Indians kept, however, the right to fish, hunt and gather food at accustomed places off the reservation. By signing this treaty, the U.S. government agreed that the tribe would maintain this right. The Indians did not view the right to fish, hunt and gather food on nonreservation land as a "gift." They viewed this as a right by natural entitlement.

Over 400 treaties have been signed between Indians and the U.S. government. The U.S. Constitution defines treaties, along with the Constitution itself and federal laws, as the "Supreme Law of the Land." This means that U.S. Courts make decisions about federal laws and treaties over opposing state or local laws.

For example, suppose the fishing rights are guaranteed by treaty to a specific Indian tribe. Then the state passes a law saying the Indians do not have fishing rights to certain waters. The Indians go to court as they feel their rights guaranteed by treaty have been violated. In cases like this the courts have ruled in favor of the Indians because the treaty is "supreme." State and local laws must be in agreement with treaties.

Today, some people are challenging whether or not the treaties made with

the Indians are still legal. Some argue that life and conditions in the United States have changed drastically in the last 100 years. They say that treaties protecting certain Indian rights are no longer needed. Indians and other Americans believe the treaties are still fitting the need. They argue that agreements made in a treaty must be kept as long as another treaty is not made to replace it. They feel it is illegal to break treaties. In recent years Indians have challenged local, state and federal government actions in court and have maintained many of their rights.

Sources of Income

Many Indian people earn money by renting out their individual land or by sharing money earned by tribally owned businesses. Money received from the government are earnings from Indian land or other Indian resources. The government acts as a banker in handling Indian money from Indian land and resources. Education, health and other services are the result of treaties and the payment for land taken.

Indians earn their money like any other American who makes money from individually owned property. Indian land owned by a tribe is not taxed. Land owned by the government is also not taxed. Land owned by an individual Indian person may be taxed. Indians pay other kinds of taxes like other Americans.

Application: Concept 2

Vocabulary Activity

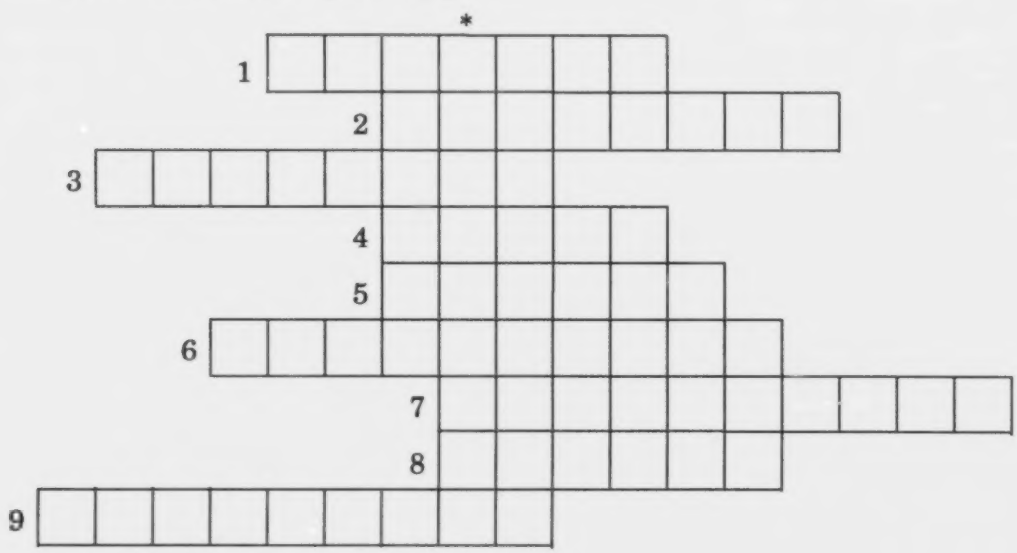
Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

agreement	natural entitlement	sovereign
document	nullify	treaty
gather	perpetuity	trust
inducement	preserve	trustee
legal	ratified	

Vocabulary Activity

A. Fill in a grid across with the words that mean:

1. a person or government to whom property is legally committed in trust
2. printed paper used as proof of something
3. to keep or save
4. lawful; relating to law
5. a binding legal agreement between nations
6. unlimited time; eternity
7. the act of bringing something about
8. to harvest — to pick up little by little
9. the act of consenting or promising



B. Now check down the row with a star (*) at the top. It should spell a word that means exercises supreme authority within a limited sphere — independent nation.

Discussion Questions

The following questions will help you to think more about what you have read and have a better understanding about the Indians of Oregon.

1. What is a treaty?

2. Who has the power to make treaties?

3. Why are some people challenging the legality of Indian treaties?

4. What is the special relationship between Indians and the U.S. government? How does this relationship lead some Indians to receive money from the U.S. government?

5. Discuss why American Indians have a unique relationship with the U.S. government unlike other ethnic groups?

6. Imagine that your family is totally dependent on a large area of land. This land provides all of your basic living needs. Now imagine that your lifestyle is being threatened by outsiders. You want to negotiate and sign a treaty with them to protect your homeland and keep peace between yourself and them. What would be important for you to include in the treaty? (Could be in cooperative learning groups or as a entire class.)

What is a Treaty Activity?

Reread the section on Treaty Interpretation

- List possible items or rights that could be used as a basis for a treaty.

- Divide into small groups and have groups make treaties with each other (part of the groups are non-Indians — part are Indian).

Concept 3

How have Oregon Indians survived the impact and the changes brought about by newcomers to this land?

Presentation

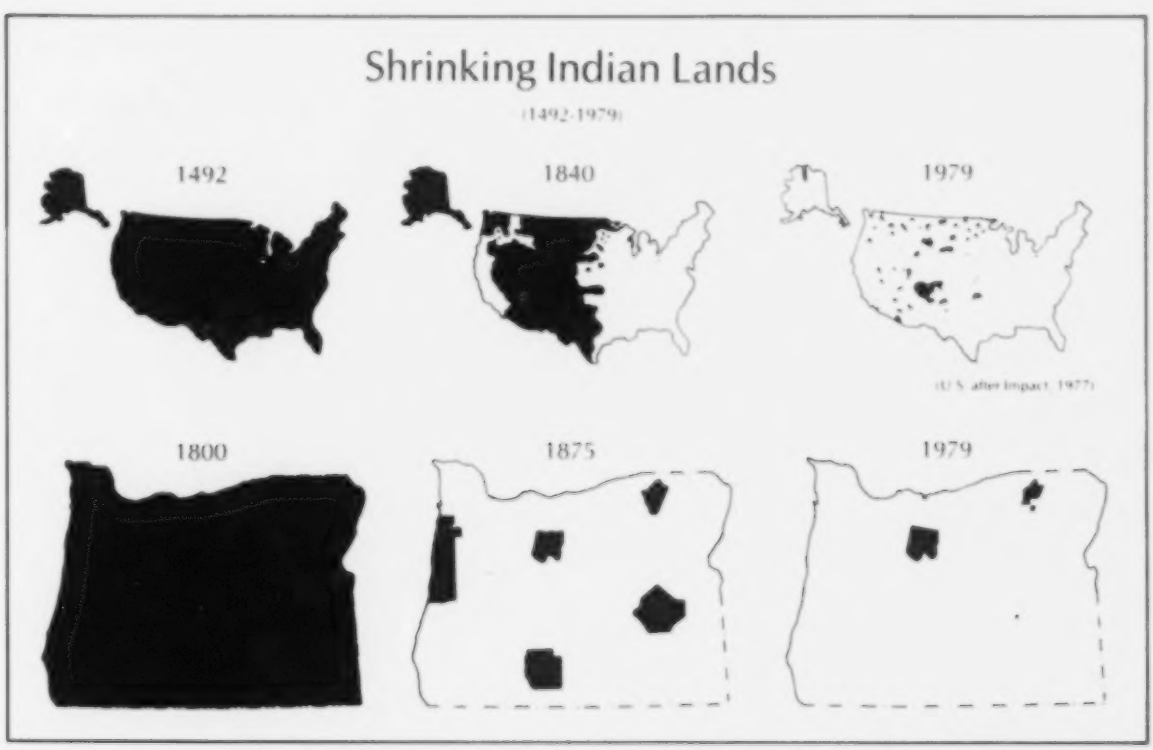
Changes with Oregon Indian lifestyles occurred in many small ways over thousands and thousands of years. Changes came more rapidly and became more drastic with the arrival of new people (Euro-Americans).

Indian Land Loss

Indians have lived in what is now Oregon long before any other group of people. The land belonged to Indians in Oregon from time **immemorial** or before written records. Indian people, however, did not think land should belong to any one person. The land was a gift for everyone to use but not to own. Euro-American people, however, believed in the **"right of discovery."** When they "found" land that did not appear to be **occupied** by other white people, they considered it to be "discovered." They felt this "discovery" gave them (or their government) a legal claim to the land. Few people asked Indian people what they thought.

Over the years, as the land became more settled, a number of laws and treaties were passed by the U.S. Congress. These treaties officially brought about loss of Indian land. This land loss greatly changed Indian lifestyles. It brought about a struggle for **survival**. Struggles often result when humans have different points of view, beliefs, values and lifestyles.

Many settlers arrived and the Indians' share of the lands got smaller and smaller. The federal government took millions of acres of Indian land and gave or sold it to the settlers.



"The Indians of America lived on 1,905,000,000 acres. Of those almost two billion acres, barely a remnant, 56 million acres, or 2.9 percent of the land, has been left in Indian hands. The Umatilla Indians originally had 6,400,000 acres of land. This was reduced to 85,322 acres by 1972." (Steiner, 1968, p. 161)

As the Euro-Americans grew in numbers and became stronger, small changes became big changes. There were new ways of living, thinking and speaking which often led to war. These **conflicts** led to tremendous changes in the Indians' way of life. When two different cultures come into contact, there often is conflict.

Oregon Indians had a **subsistence** way of life which means hunting, fishing, and gathering. It was a way of life that fulfilled the religious as well as economic needs. They used what was needed directly from the land. They did not wish to lose the land. They wanted to continue to use the land as their ancestors did.

Over the years more and more people moved to Oregon. They fenced the fields, tilled or plowed the soil and built log cabins. The settlement of Oregon by Euro-Americans and other cultures continued.

Indians in Oregon Survived Changes

The **missionaries** also came to Oregon. Some of the things they tried to do were to:

- **convert** Indians to the Christian faith
- change the Indian culture to the Euro-American culture

Many Indians were unhappy with these changes. They had religions of their own. Few showed interest in new religions.

Not all changes were bad, however. Some were good. The Euro-Americans brought all sorts of new materials to be traded. Early explorers brought iron cooking pots, wool blankets, glass beads, hatchets, adzes, chisels, buttons, rings, powder, shot and muskets.

One of the worst things brought by Euro-Americans was alcohol. Indian people never had alcohol before. It had a terrible effect on Indian people who were not prepared to deal with these strange new substances.

Euro-Americans also brought diseases which spread from village to village. **Epidemics** spread through the Oregon country. Some tribes were entirely wiped out. Other tribes lost at least half or more of their people. Estimates of the loss of Indian life range from 70 to 90 percent. We do not know the total number of Indian people who died. However, the approximate numbers in two tribes changed through the years:

Chinooks		Kalapuyas	
Year	**Population**	**Year**	**Population**
1805	15,000	1841	8,800
1841	2,000	1855	666
1846	1,300	1880	350
1855	350	1890	160
		1905	130

Some changes were not necessarily good or bad. They just happened. Marriage between members of one tribe or race and another tribe brought changes. A person moving to the spouse's home brought the customs and traditions of their own tribe. There was an exchange of customs and traditions. When Indian men or women married outsiders or non-Indians there was an exchange of cultures and traditions.

Oregon Indians Today

Though Indian people's values and life-styles have been upset and changed, they have not been destroyed. Respect for the wisdom of elders, a special relationship with the land, an idea of sharing, the concept of an **extended family**, and other traditional Indian values persist in one form or another throughout the state of Oregon.

Traditional Indian customs, languages and values are alive today. Fishing, hunting and gathering are an integral part of Indian life. Oregon Indians carry on with political life, social activities and religious ceremonies. Economic trade, education, artistic expression, sports and technical invention are other elements of Oregon Indian culture. Indian history blends with modern tribal life as a part of a continuous thread linking the past with the present.

The Indian people living in Oregon are alive and well and are trying to meet the challenges of a complex world. There are many problems to overcome. Tribal leaders and other concerned people are making a difference. Some Indian groups are stronger and have increased in numbers. More Indian children are being educated in both modern and traditional Indian ways. Many Indians in Oregon have survived the impact and the changes brought about by all newcomers to the state.

Application: Concept 3

Vocabulary Activity

Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

conflicts	immemorial	subsistence
convert	missionaries	survival
epidemics	occupied	tilled
extended family	"right of discovery"	

Vocabulary Activity

A. Fill in:

1. The _____ attempted to change the Indian's religion.
2. The Indians had a _____ way of life which means hunting, fishing, and gathering.
3. _____ spread through Oregon killing many Indians.

B. Puzzle:

1. Read each "clue" sentence above.
2. Use the blank words from the sentences above to fill in the wheel.
3. The last letter of the previous answer is the first letter of the next answer.

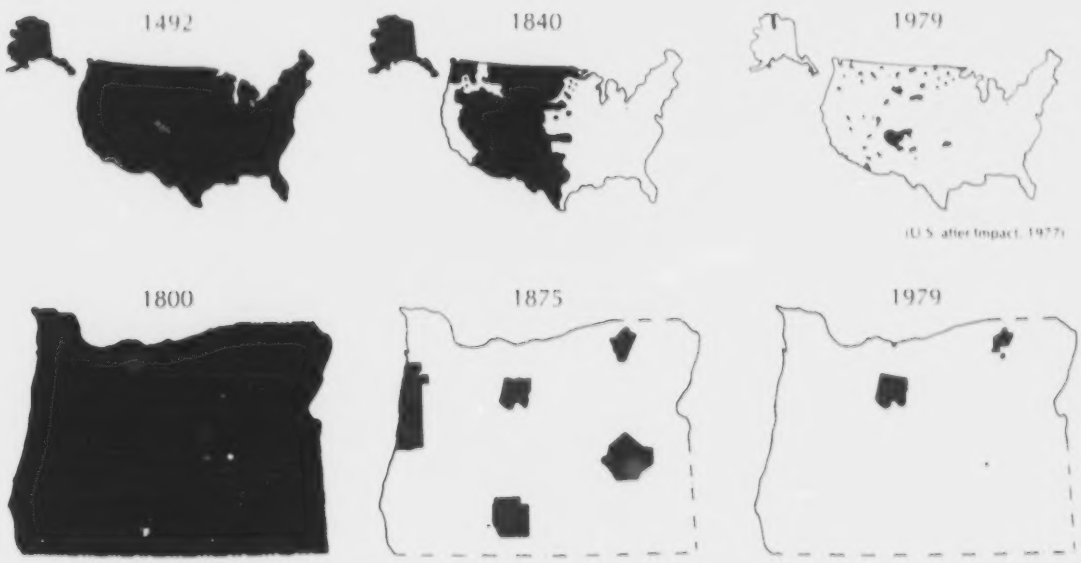
Discussion Questions

The following questions will help you to think more about what you have read and have a better understanding about the Indians of Oregon.

1. Discuss the difference between the subsistence way of life and the present way of life for the Indian.
2. List the changes that occurred in traditional Indian life after contact with non-Indians. Discuss the pros and cons. (This could be in cooperative learning groups or large groups.)
3. Describe life before newcomers — life after newcomers.
4. What changes did Oregon Indians have to make?
5. Why would losing your family's land/property be very difficult/disheartening?
6. What are some of the traditions some Indians may still practice today?
7. What effect did the diseases have on Oregon Indians?
8. What health precautions are taken today to prevent epidemics?
9. What new trade materials did the outsiders bring?

Shrinking Indian Lands Activity

Study the map "Shrinking Indian Lands." Notice the differences in the national land loss and the state of Oregon land loss. Discuss the causes and effects of Indian land loss.



Putting Oneself in the Place of Another — Writing Exercise

- One-half the class write a letter to church officials (from the perspective of a missionary) trying to change the Indian people –- way of life and religion.

- One-half the class write a letter to a relative from the perspective of an Indian coming into contact for the first time with strangers.

- Discuss the changes brought about by the newcomers to this land using the work of Chief Dan George (Co-Salish Tribe) from "My Heart Soars.*

> Every part of this soil is sacred in the estimation of my people. Every hillside, every valley, every plain and grove, has been hallowed by some sad or happy event in days long vanished . . . . The very dust upon which you now stand responds more lovingly to their footsteps than to yours, because it is rich with the blood of our ancestors and our barefeet are conscious of the sympathetic touch . . . . Even the little children who lived here and rejoiced for a brief season will love these spirits.
>
> And when the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Men, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone . . . . At night when the streets of your cities and villages are silent and you think them deserted, they will throng with the returning hosts that once filled and still love this beautiful land. The White Man will never be alone.
>
> Let him be just and deal kindly with my people, for the dead are not powerless. Dead did I say? There is no death, only a change of worlds.

*My heart soars, p. 63-67.

Concept 4

What important role do Indians play in Oregon's culture and **economy**? What kinds of contributions have American Indians made to the American culture and to the world?

CONCEPT 4

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Presentation

Indian people are very much a part of Oregon's society and economy. American Indian people take part in all aspects of American society.

Indians at Work in Oregon

Indian people live in every county in the state of Oregon. (See Oregon Indian Population Map on page 28.) Like the rest of the population, Indian people in Oregon work at many different kinds of jobs in all walks of life. There are lawyers, farmers, doctors, ranchers, teachers, janitors, maids, secretaries, lumbermen, heads of businesses, musicians, government workers, tribal personnel, as well as many other kinds of professionals. Any job that a non-Indian has, an Indian may also have.

Indian Contributions to Oregon's Economy

The nine federally recognized Indian reservations consist of tribes which were here long before other groups of people. These tribes are in the process of establishing their own businesses in order to improve their economy. These businesses will provide jobs for tribal members so that they may live and work close to members of their own tribe.

The Confederated Tribes of Umatilla have a tribally owned gas station and market. Other tribal monies are gained by wheat acreage and grazing. These tribal businesses not only contribute to the well-being of the tribe, but also to the well-being of the state of Oregon.

The Confederated Tribes of Warm Springs bought a sawmill in order to process their own reservation timber. They opened Kah-Nee-Ta Hot Springs and Convention Center in 1972. These tribal enterprises are sources of community pride and sources of employment.

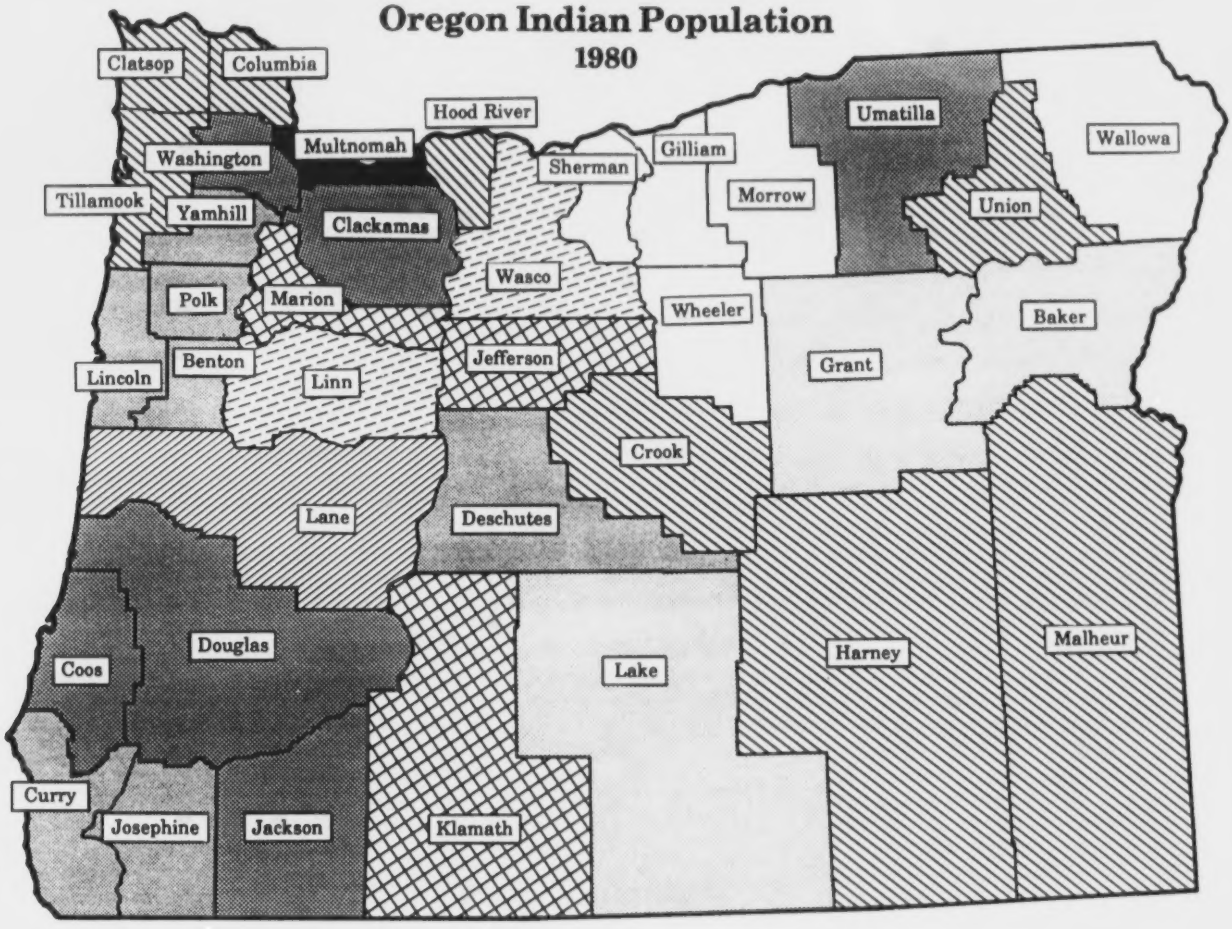
The Burns Paiutes, which are far from other communities, are beginning to establish economic programs. A small business or industry is expected to locate there soon.

Indians Trade Goods

All Oregon tribes trade with neighboring tribes. The Dalles, Warm Springs, and Celilo Falls are some of the places where ceremonies are held each year. Indians from all over the Pacific Northwest come to these large gathering centers bringing specialties and arts and crafts from their own area. Ideas, stories, religious, social and political concepts are exchanged among cultures. All kinds of goods are traded.

The gatherings are known throughout the region and always involve more than trading goods. This is a time of ceremonial displays, dances, races, rodeos, games, and gambling matches. This is a time for the various tribes to socialize and share experiences with each other. Marriages are often performed creating permanent links between the tribes.

Many non-Indian traders also set up booths at these gatherings. They usually deal in jewelry, rugs, ribbon shirts, ceremonial ornaments such as feathers, elk teeth, shields, and other articles some of which may be from the Southwest or even as far away as Mexico.



Oregon Indian Population by County
1980 U.S. Census Data

- 4 to 50
- 50 to 100
- 100 to 300
- 300 to 600
- 600 to 1000
- 1000 to 1500
- 1500 to 2000
- 2000 to 2500
- 2500 to 5000

Total 1980 Oregon Indian Population:

27,309

NOTE:
The 1980 Census is known to underreport the number of Indians in many areas.

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Chris Landon

Contributions of Oregon Indian Women

Today, Indian women are very important in tribal life just as they were a long time ago. They are very active in the educational, social and political life of Indian tribes. They are members of tribal councils and their knowledge is greatly respected. Some are active in national and state organizations. Many women serve on important committees. Some are helping to bring about improvement in the education of Indian children. Others are working to bring economic improvement to their tribes. Some are working to improve the image of Indian people through the arts. Lillian Pitt* is but one of many famous Indian women personalities.

Indian women, as well as men, played an important role in Oregon Indian societies. Historically, Indian women were **essential** to the economy of the tribe by gathering foods. They were expert **botanists** and knew exactly which parts of the plant to use. They knew which plants and roots to use for dyes, teas, medicines, insect repellents, and for weaving. Many times, women were **shamans** (doctors and spiritual leaders).

Indian Contributions to Society in America

The American Indians made good use of the lands, forests, streams, rivers, and lakes in fulfilling their needs. Many American Indians were farmers and they shared their knowledge of how to grow crops. American Indians from North, Central and South America continue to make contributions to American life and to the world. Over one-half of the present world's food supply comes from the American Indian's corn and the so-called "Irish" potato.

The Indians were the first to raise turkeys, and to find uses for rubber trees, sunflower and sugar maple trees. They were also the first to raise many crops that we are familiar with today, including corn, potatoes, sweet potatoes, tomatoes, peanuts, squash, peppers, pumpkins, strawberries, pineapples, avocados, cotton, tobacco, and many kinds of beans. From the Indians the Euro-Americans learned about cocoa from which chocolate is made, and chicle which is used in chewing gum. Other American Indian foods include: popcorn, wild rice, cranberries, clams, **pemmican**, and tapioca (Manioc).

In addition to food, American Indians made the first canoes, snowshoes, moccasins, hammocks, **kayaks**, ponchos, dog sleds, **toboggans**, parkas, coonskin caps, rubber balls, tepees, fringed buckskin jackets, **mukluks**, cradle boards, **and tomahawks**. There are over 300 different medicines used today that are of Indian origin including **quinine**, pain relievers and a number of **herbal** medicines.

American Indian names dot Oregon and United States maps in cities, counties, lakes, mountains and rivers. Some Oregon names of Indian origin include: Multnomah, Chemawa, Chemeketa, Coquille, Klamath, Coos, Siuslaw, Siletz,

*Biography of Lillian Pitt, Northwest Women

Kalapuya, Tualatin, Camas, Chinook, Tillamook, Paiute, Umpqua, Umatilla, Willamette, Celilo. Approximately one-half the states include Indian names.

Sites of Indian villages located on waterways and trails became trading posts, then villages. Later they became the modern cities of Chicago, Detroit, St. Louis, Kansas City, Pittsburgh, Pocatello and countless others.

Indian art, designs and styles have strongly influenced modern design, architecture and music. Many clothing styles reflect Indian design, as does some jewelry. Adobe houses were used by Indians in the southwest long before non-Indians came.

The Iroquois Confederacy influenced the forming of our *democratic* government. Benjamin Franklin, Thomas Paine, Thomas Jefferson, and Charles Thompson, the Secretary of the Continental Congress, studied the Iroquois Confederacy, particularly in regard to the separation of powers in which certain powers are given to a central government and all other powers are reserved to the states.

Boy Scouts, Girl Scouts, Campfire Girls and YMCA Indian Guides all include programs based largely on Indian **lore**, arts and crafts, character building, and outdoor campcraft and living.

American Indian people developed many games, recreational activities and sports including canoeing, tobogganing, snowshoeing, **La Crosse** and cat's cradle.

Historically, American Indian people contributed much to the development of the country. In the early exploration of this **hemisphere**, the Indian trails became the roads and railroads over which the settlers traveled in search of new homes. In earlier times water travel was more important than roads. Railroads did not exist. Indian knowledge of water routes and **portages** helped Euro-Americans. They could develop their commerce and travel to remote settlement areas.

Indian people formed significant **alliances** with the English, French, Spanish and peoples of other European countries who struggled for control of the new country.

Thousands of Indian words have become a part of the English language. Some sample words are: barbecue, caribou, chipmunk, chocolate, cougar, hammock, hurricane, mahogany, moose, opossum, potato, skunk, squash, toboggan, woodchuck.

Indian people have made many contributions to the state and to the world.

Application: Concept 4

Vocabulary Activity

Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

alliances	hemisphere	La Crosse	quinine
botanist	herbal	mukluks	shaman
economy	kayaks	pemmican	toboggan
essential	lore	portages	tomahawk

Oregon Indian Place Names — Word Search

Circle all of Oregon place names listed below. The words may be written up or down, forward or backward.

N C W M U E Z D T I L I C H E N O W E T H L F
L H D E S O O L A M E M L T O Z C A M O C H L
K I M U M A T I L L A C D M L C M L S E H D Y
O N A M L A T D C Y X S N D I W E S I L E T Z
O D N P L E K T S A R I A T L S N U X B A M D
N I S Q U A L L Y L A L C I E A M I E T A L M
I K A U A C A E C O L U M B C O O S A O W C D
H T I A I E M U L T N O M A H C I L N M A A S
C G O D M E A O S O T T N L E V D E R X T J K
N K O N I W T N I K S E C A M A S N S M U M D
O L P R K A H T W I L L A M E T T E K J A V E
A C A O S R A R V O S I N A K I L O Y P L U R
T I L L A M O O K N E M O D E N T A L I A K A
E L A I U G R E A T P A I U T E B A S I T R D
Y C C O Q U I L L E A S M N A L V I N D I E S
S T E R E O T Y P E S N A S R W A V S A N A T

Camas	Coquille	Siuslaw
Celilo	Dentalia	Siletz
Chemawa	Klamath	Tillamook
Chemeketa	Memaloose	Tualatin
Chenoweth	Multnomah	Umatilla
Chinook	Nisqually	Umpqua
Coos	Paiute	Willamette

Discussion Questions

The following questions will help you to think more about what you have read and have a better understanding about the Indians of Oregon.

1. What contributions have American Indians made to the world? What food do you eat that originated with Indians?
2. Select one of the following and write how you think the world was without this gift from Indian people 500 years ago: potatoes, corn, wild rice, tobacco, beans, squash, and pain relievers.
3. Discuss with entire class or in small groups how American Indian people contribute to our society today.
4. What kinds of jobs do Indians hold?
5. In what ways have Indian women helped the tribal economy?
6. What are the tribes doing to improve their economy?

Oregon Place Names — Map Work Activity

Using road maps locate the following towns and places on a map of Oregon.

Coos Bay	Tillamook	Lakeview
Coquille	Umpqua River	Three Sisters
Celilo	Umatilla County	Mt. Jefferson
Siletz	Willamette River	Rogue River
Klamath	Hood River	The Dalles
Salem	Portland	Gold Beach
Multnomah Falls	Mt. Hood	Eugene
Coos Bay	Kah-Nee-Ta	Deschutes River

Rhyming

Write a poem using Indian words. See example.

Where Do These Words Come From?

Hominy, succotash, raccoon, moose.
Succotash, raccoon, moose, pappoose.
Raccoon, moose, pappoose, squash, skunk.
Moose, pappoose, squash, skunk, chipmunk.
Pappoose, squash, skunk, chipmunk, muckamuck.
Skunk, chipmunk, muckamuck, woodchuck.
Charlotte Pomerantz

All of the English words in this rhyming chant are derived from Native American languages.

Sing a Song

Indian Names

G.F. McKay
1. Years a - go the pi - o - neers, Ven - tured forth to far fron - tiers,
Crossed the prairies on the go, Saw the herds of buf - fa - lo, As
on - ward they trav - eled o - ver stream and moun - tain, In - to the land where
they would find In - dian names!

2. Memaloose and Tillamook, Clackamas and bold Chinook,
Nehalem, Molalla, Sandy and Santiam,
Kah-Nee-Ta, Willamette and Coos Bay
Oh! Ev'ry place that they did go, Indian names

3. Umatilla and Paiute, Umpqua, Siuslaw, Chemeketa
Tualatin and brave Klamaths, Klickatat and Multnomah,
Nisqually and Siletz, Celilo and Camas,
Kalapuya and Chemawa, Indian names

Adapted by Floy C. Pepper from Elementary Music Department, Corvallis School District 509J, Corvallis, Oregon 97330 — North American Indian Unit, 1977.

Concept 5

Historically, how are Indian tribes different in languages, customs and ways of life? How are they different from each other and different from other ethnic groups?

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Presentation

When the Euro-Americans first came to Oregon they compared Indian lifestyles, beliefs, religion, and customs with their own. Since Indian ways differed from Euro-American ways, some of the Indian ways were viewed as **primitive** and filled with **superstition**. Yet those ways were quite adequate to the way of life in Oregon at that time. In fact, Indian people taught non-Indians how to live in their new environment.

Indians Are Not the Same

Indian tribes are very **diverse** or different. Also, Indian individuals within a tribe are very different from each other. Indian people and cultures continually grow and change. This is partly due to the kinds of **environments** in which tribes and individuals live. For example, in Oregon there are six geographical and cultural areas.

Long ago the geographical features of the land influenced the type of Indian life such as food, transportation, shelter and clothing. The cultural areas were more distinct in the past. The six areas which have influenced the cultures of the tribes historically, as well as today are: Lower Columbia, Klamath Lakes, Coast, Great Basin, Inland Valleys, Plateau. (See maps: Natural and Cultural Areas of Oregon and Traditional Oregon Indian Tribes.)

The following is a summary of those areas as they were in the past:

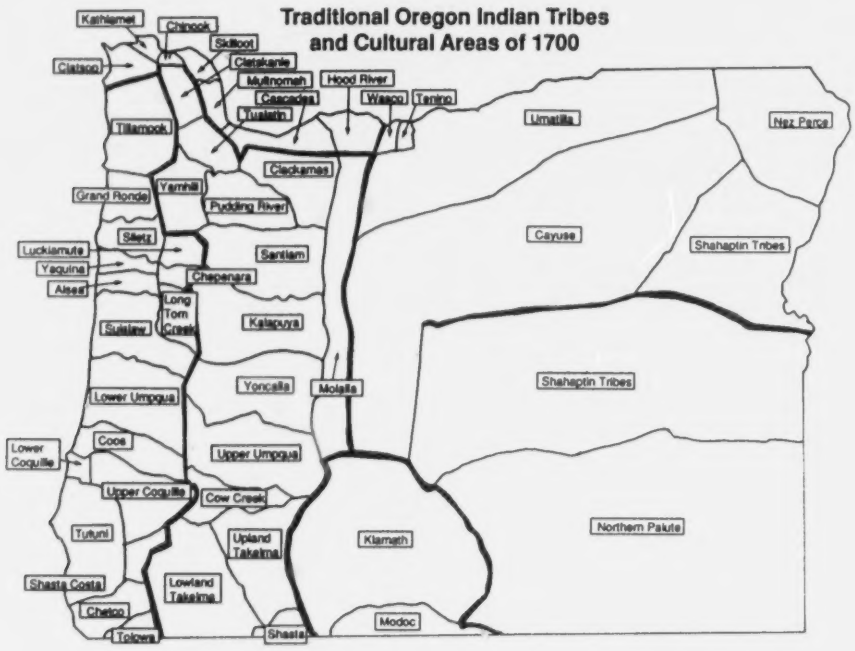
Lower Columbia and Coast

The lower Columbia and the coastal areas include the Indians along the Oregon coast and Indians from the lower Columbia River from the Deschutes River to the Pacific Ocean. The Siletz, Grand Ronde, Yaquina, Alsea, Siuslaw, Lower Umpqua, Coos, Tillamook, Chinook and Multnomah are some of the Indian tribes that lived in this area.

The lower Columbia and the coast area has mountains bordering it on the east and the Pacific Ocean on the west. This area has lots of rivers, lakes, streams and bays. The water that comes from the mountains is fresh water. The water that comes in from the ocean is salt water. Each kind of water provides a home for many different kinds of fish and other sea life. The climate is **temperate** in that it does not often get really hot or really cold. This area has lots of rain, sometimes up to 60-80 inches a year. There is some snow.

Fishing occupied a great deal of coast and lower Columbia Indian time, as salmon was their staple food. Fishing was done traditionally in three different ways. Fish traps or weirs were used. In the first way, Indians built traps or weirs that looked something like fences. They put weirs along the sides of the river in a sort of V shape. At the small end of the V, they put a large basket. When the fish swam upstream the weir fences forced the fish into the basket.

Location of Federally Recognized Tribes in Oregon — 1988
Natural and Cultural Areas of Oregon



MAP: NATURAL AND CULTURAL AREA
(Photographic base from USGS.)
Area borders drawn using drainage basin maps, data from tribal distribution sources (see pp. 8-12) and culture areas listed in this section

Lower Columbia and Coast

In the second way of fishing, there were narrow places in the streams where the water was only about three feet deep. The Indians used white quartz rocks to cover the bottom of the stream. When the fish swam by, the Indian could see the fish against the white rocks. They speared the fish with a three-pronged spear.

The third way was that Indians built platforms out over the river in rocky places usually near a waterfall. The Indians would stand on the platform with large dip nets attached to long poles. When the fish swam upstream or tried to jump the falls, some would be caught in the nets. One of the most famous places for dip-netting fish was Celilo Falls. Celilo Falls was covered up when The Dalles dam was built. Another popular place for dip-netting fish was at Shearer's Bridge near Maupin. Indians can be seen fishing there today during fishing season.

The lower Columbia and the coast regions were rich in terms of food. The Indians in these regions depended on salmon as their staple food. They caught an abundance of salmon during the heavy fish runs. The surplus was split, dried on racks in the sun or over a fire. Some of the fish were pounded and stored for winter food or for trade. Sturgeon, eels, shellfish, and other fish were also used. The Indians hunted for deer, bear, elk, rabbits, ducks and pheasants, and gathered roots and berries in the forests.

Indians in all parts of Oregon used canoes and rafts for transportation. Along the coast and the mouth of the Columbia River, the Indians used a wooden dugout canoe as there was an abundance of cedar trees. The canoes were made of cedar logs hollowed out by controlled fire and carved with stone, bone, or shell **adzes**.

The coast and lower Columbia Indian clothing was made from cedar bark which was pounded into shreds and then woven. They made blankets, skirts, capes and vests. They wore blankets out of dog hair and goat hair. They made robes from the skins of elk and deer to wear in the wintertime.

Their homes were longhouses made from cedar planks. Sometimes the longhouses were 100 feet long and 40 feet wide. Usually three **generations** of families or extended families lived in one longhouse. They lived in large permanent villages.

The Inland Valley Area

This area includes the upper region of the Willamette, Rogue, Umpqua, Coquille, and Nehalem basins. Some of the tribes living here were the Cow Creek, Takalma, Upper Umpqua, Kalapuya, Santiam, and Clatskanie. The valleys along the Cascades and Siskiyou ranges were smaller than the coastal valley and were not as rich in terms of fish and cedar trees.

The Indians of the Inland Valley area had a wide variety of **foodstuff**. They had hazelnuts, acorns, blackberries, thimbleberries, salmon berries, camas bulbs, seed of the water lily, crabapples, and choke-cherries. They had fish from the rivers and deer and elk. Their clothing was made from animal skins. They had plank and brush houses. Travel was by canoe or by foot.

Klamath Lakes Area

Klamath and Modoc Indians lived in this marsh country which is located around Klamath Lake in the south central part of Oregon. The rivers, lakes and marsh country provided many edible plants, waterfowl, fishing and good hunting. They had a variety of food. They had salmon, other fish and wild game including deer, elk, rabbits, and duck. They also had berries, nuts, seeds, and bulbs of the water lily. They traveled by canoe, raft, and by foot.

These Indians lived in round earth covered lodges. They dug out the ground from two to six feet deep. They built their house over this excavation. A framework of poles was built and mats and a layer of earth covered the poles. Entrance was from a ladder from a hole in the roof. These lodges were from 16 to 40 feet in diameter and housed one to eight families. The cooking and storage areas were located in smaller lodges near the main lodge.

Great Basin Area

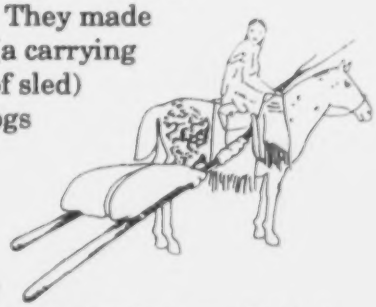
The Great Basin Area is probably the largest of all areas. It occupies the southeastern quarter of Oregon.

The Great Basin is a hot dry land. It is a desert valley with high ridges. It is hot on the valley floor and cool on the high flat ridges. The plants, animals and people had to learn to live with very little water. The Indian people who lived there had to search for food. They were hunters and gatherers. The Paiutes lived in this area.

These people had to wander far and wide to find enough food to eat. There was a variety of food including antelope, mountain sheep, rabbits, fish, reptiles, rodents and insects. There were also different roots, berries, seeds, nuts and greens. The pine nuts from the **pinon** tree were one of their most important foods.

They had no permanent home due to the scarcity of food. They did have some temporary canoes and rafts made from tule, a matting made by these Indians. They traveled on water or by foot. They had to carry their belongings on their back. They had burden baskets which were strapped to their heads and hung down their backs. They wore a basket on their head to prevent their forehead from chafing.

They used dogs as beasts of burden. They made a **travois** (a carrying rack type of sled) for their dogs and later for their horses to carry. When they got horses in the 1800s it made their life much easier.



In the summer it was very hot. These people wore few clothes. In the winter it was very cold. Their clothing was made from sagebrush and cedar bark. They pounded them into shreds and then wove them into cloth. They made shirts and pants for men and blouses and skirts for women. Some women wore two aprons — one in front and the other in back. They usually went barefoot in the summertime. Rabbit skins were cut into strips and woven into blankets. They wore them in the daytime as robes and used them at night for bedding.

Their homes were cone-shaped willow frame houses. They resembled tepees except they were covered with brush or mats. Their summer shelters were built wherever they happened to camp. Their shelters were cone-like and were about 10-15 feet in diameter. They had a hole in the top that was partially covered in winter. The frames were built out of willow poles. They covered the sides with tule reeds and mats woven from the reeds. There was a fire in the center. The people could look out the top and see the skies and stars above. These shelters protected them from the cold weather. These shelters were so tightly covered that they were totally water and wind proof.

Their winter villages were less permanent than Indian villages in other areas due to the small food supply. They located in sheltered regions where they had stored food and where water and wood were nearby. There was no formal tribal or village organization. Sometimes they might choose a headman.

Quite often the same families would come to the same wintering place. Sometimes they went other places then back together every other year or so. The changing of the winter villages created different relationships among the families. Sometimes there was a change in the ceremonials. During the winter months, dances would be held as well as gambling and story telling. They usually had a sweathouse. A sweathouse is used for spiritual purposes and cleansing. Due to the scarcity of food, there was little social activity especially with people outside their village.

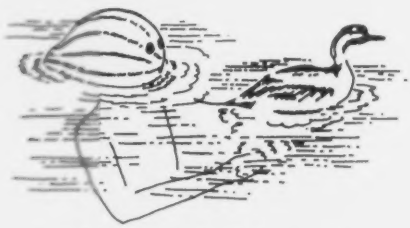
Plateau

The Plateau region was located in northeastern Oregon from the Deschutes River east to the Idaho border. It extended south into central Oregon to the John Day country. The Plateau region can be divided into two areas. The land along the Columbia River where there are mountains, trees and streams is one area. The other Plateau area includes central and eastern Oregon where the country is mostly semi-arid. Sagebrush and bunch grass were the main vegetation. Since there was a scarcity of rain, these tribes did no farming. It was very cold and cold winds blew across this land. Some of the tribes that lived there were the Nez Perce, Yakima, Flathead, Umatilla, Tenino, Cayuse, Spokane, Colville, Cowlitz, and others. The Nez Perce later settled in Idaho.

Camas, bitterroot, wild onions, carrots, celery, sunflower roots and a variety of other roots were gathered.

These roots were roasted, boiled or baked in cooking pits. Salal berries, rose hips, huckleberries and wild strawberries were also gathered. Hazel nuts, seeds from the ponderosa pines and sunflower seeds were picked and stored. Their diet also consisted of deer, elk, buffalo, antelope, big horned sheep, rabbits and birds.

Some tribes had an interesting way of catching waterfowl. They called it "submarine duck hunting." They took a large hollow gourd and carved holes for their eyes. The hunter would put the gourd on his head and wade in water up to his neck. When a duck came near, he would grab its feet and pull it underwater.



submarine duck hunter

Travel was by foot, canoe or raft, if they lived by the water. The canoes were dugouts like the ones used by the Northwest Coast Indians. Rafts were made out of tule grass. When they traveled by foot they used travois pulled by dogs to carry their belongings. Horses were introduced in the early 1700s which changed their mode of living and method of travel. After they had horses they could go on buffalo hunts.

The Palouse and Nez Perce lived in an area where there was lots of water and grass. The Palouse Indians developed a special kind of Appaloosa horse. The Nez Perce picked up on this idea and further developed the Appaloosa. These horses were mostly black and white. They had black spots on their hindquarters. They were strong and swift. These Appaloosa horses became the favorite of Indian people.

Many Plateau tribes lived in groups in small semi-permanent fishing settlements along major streams. Each village had their own leading men. They were both civil and war leaders. In many groups leadership was by heredity. Many leaders were selected for his achievements and ability of wisdom. Sometimes the villages would get together for social gatherings.

They lived in mat longhouses which were constructed with pole supports. These longhouses were made of a pole framework which was covered with mats. Dirt was piled along the bottom for insulation. The longhouses were about 15 to 30 feet wide. Some of the longhouses were up to 100 feet long. There were usually several doorways along the length. Family fireplaces were spaced about eight to ten feet apart down the center of the longhouse.

The following chart shows the most important differences among the six geographical and cultural areas. It clearly shows that Indians were not, nor are not all the same. Many of these differences influence today's cultures.

Summary of Cultural Areas

Category	Lower Columbia	Inland Coast	Klamath Valleys	Great Lakes	Plateau	Basin
Major Food Resource	Fish	Fish	Plants	None dominate	None dominate	Plants
Population Density*	Very high	High	Medium	Low	Low	Very low
Distance of Seasonal Movement*	Short	Short	Medium	Medium	Long	Long
Method of Long Distance Travel	Canoe	Canoe	Canoe/ Foot	Canoe/ Foot	Horse	Foot (before 1940s)
Winter Dwelling	Wood plank house	Wood plank house	Plank and bark house	Earth-covered longhouse	Mat longhouse	Willow-frame house
Social Organization	Stratified by wealth and heredity	Stratified by wealth	Partially stratified by wealth	Partially stratified by wealth and achievement	Partially stratified by achievement	Not stratified
First Non-Indian Contact by Land	1805	1810-30	1810-30	1810-30	1805	1840s

Zucker, et al, 1983, .30, p. 5.

*These categories are relative and apply only to comparisons within Oregon.

Differences in Indian Languages

In Oregon, more than 20 different languages used to be spoken. Sometimes tribes living within a few miles of each other would speak a completely different language. Because there were so many languages, it was difficult for people to talk to each other. The people needed a language that could be understood by many different tribes. A common language was invented in the Pacific Northwest. It was called "Chinook jargon" which used different words from different languages, as well as some that were created. It became the "trade language." Many people understood Chinook and used it when they traded with other people. (Study Indian Language map and see Chinook Jargon Activity.)

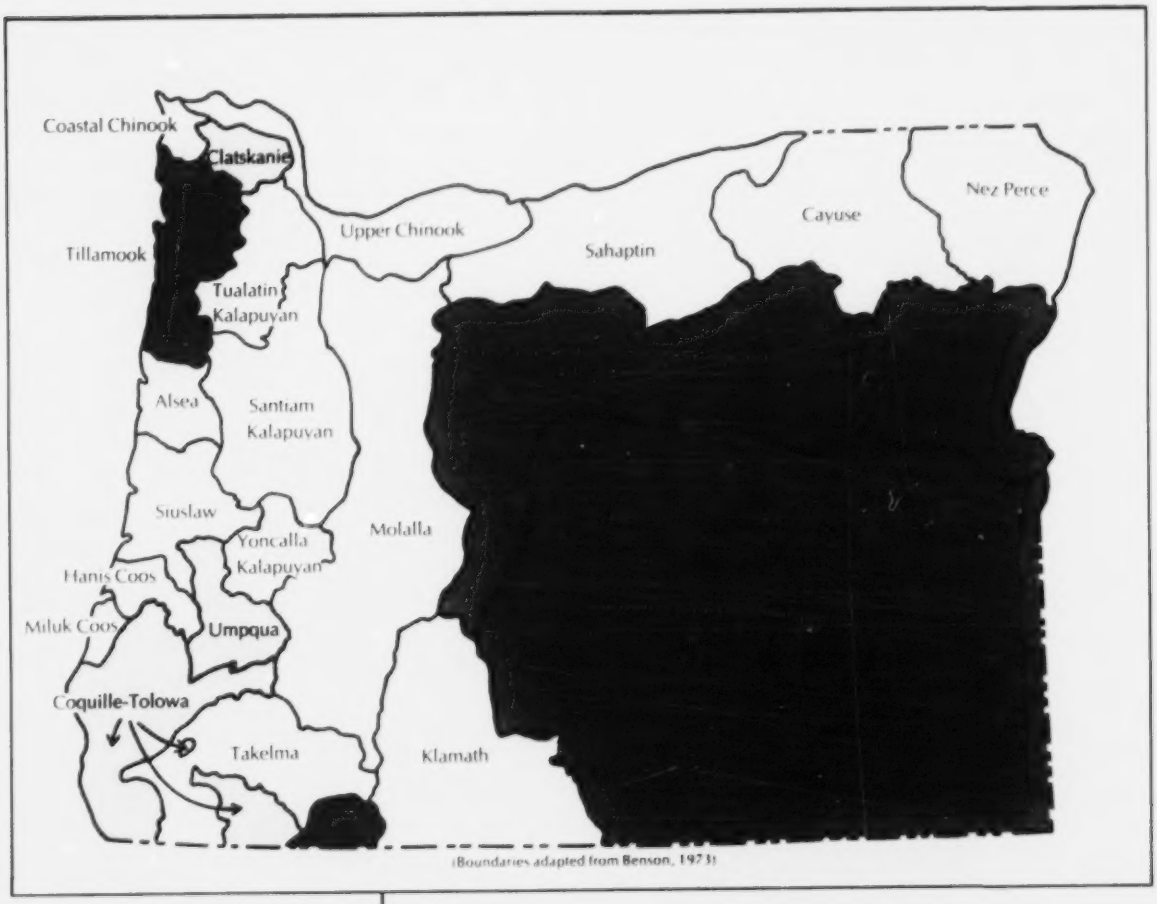
Only about seven Oregon tribal languages are still in use — Chinook jargon and some dialects of Sahaptin, Nez Perce, Upper Chinook and Northern Paiute. Other languages are remembered by only a few persons. People are trying to maintain or **preserve** Indian languages. Language is important to preserve the culture. In some communities like Warm Springs, Indian teachers are teaching Indian languages to children.

Different Indian Governments Today

The government of the Indian tribes in Oregon are also much different from those one might have seen on television. In many areas, a **tribal council** helps make decisions for the entire tribe. The tribal council is made up of as many as ten or more people who make decisions together for the good of the tribe or group. Rarely does one single person make the decision.

Now, when we think of the different ways in which Oregon Indians lived a long time ago, as well as how they live today, we should not think about the Indian we see on television. There are and were many different tribes, many different types of homes, many different ways of life, and many different styles of dress.

Oregon Indian Languages



KEY
Language Groups
- ■ Salishan Family
- ■ Shastan Family
- ■ Uto-Aztecan Family
- □ Athapascan Family
- □ Penutian Phylum (Various families)

MAP: CLASSIFICATION AND DISTRIBUTION OF LANGUAGES

Boundary lines adapted from Benson. Classification follows sources listed below for each language family.

Other linguistic maps consulted are Beckham (1977); Suttles (1973); Schaeffer; Driver (1961); Berreman; and Voegelin & Wheeler-Voegelin. Benson is in the processof preparing a color-coded linguistic map of North America.

Application: Concept 5

Vocabulary Activity

Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

adze
diverse
environment
foodstuff
generation
preserve
primitive
seasonal
superstition
temperate
topography
travois
tribal council
weir

Concentration Game

1. Take two sets of cards with the vocabulary names on one set of cards and the definitions on the other set of cards.
2. Shuffle stack. Lay all cards spread out face down.
3. Player number one turns over two cards.
4. Check to see if the word and definition go together. If they do, the player keeps both cards. If they don't, the player returns cards face down as they were. (Player continues as long as matching pairs are turned over.)
5. Player number two repeats the process.
6. Players continue alternating turns until all cards are removed.
7. The object is to collect as many matching pairs as possible.

Discussion Questions

The following questions will help you to think more about what you have read and have a better understanding about the Indians of Oregon.

1. Discuss similarities and differences among traditional Indian tribes of Oregon.
2. How did the environment influence how Indians lived in each area?
3. Which area had the most tribes?
4. Which area had the least amount of tribes?
5. According to the map, which tribe lived closest to your city?
6. Which tribes historically used cedar for houses?
7. Which tribes probably ate the most fish?
8. Which tribes lived in the driest areas?
9. Historically, which tribes might have used what rivers for transportation?
10. Would a single leader be better than a tribal council? Discuss both ideas.

References

Daybreak Star Indian Readers:

December 1985 — Stereotypes
October 1986 — Northwest Coast
March 1987 — Plateau and Great Basin

Develop a Replica of an Indian Village

Divide the class into six groups. Each of the six groups is assigned a natural and cultural area. Use the attached chart to show findings. Share information. Using imagination and research, each group will develop a replica of an Indian village typical of their area including terrain, wildlife, vegetation, housing, etc. Each group will make a report to the class. (Refer to references.)

Chinook Jargon Activity

Chinook jargon was used as the trade language between Pacific Northwest tribes and between Indians and non-Indians for both trading and treaty settlements during the 1800s. The jargon consisted basically of Chinook and Nootka words, with some French and English words as well. It did not have enough words to be considered a true language; that is why it was called a "jargon." Here are some words from the Chinook jargon:

alki	AL kye	soon, bye and bye
chuck	CHUCK	water
hyak	HY ack	swift, fast
illahee	ILL a hee	the earth, the land
kalakala	kah LAH kah lah	bird
klahowya	kla HOW yah	hello and goodbye
klale	KLAH lay	blue
klatawah	klah TAH wah	go
kloshe	KLO she	good
kopa	KO pa	on, upon
mika	MYE ka	you, your
muckamuck	MUCK a muck	eat, food
nika	NYE ka	I, me, mine, my
potlatch	POT latch	gift, give
skookum	SKOO Kum	strong
skookum tumtum	SKOO kum TUM tum	brave, fearless
tenas	TEN us	small
tillicum	TILL i kum	friend
tumtum	TUM tum	heart
tyee	tye EE	chief
wawa	WAH wah	talk, call, tell

Can you read this sentence? Can you translate it into English?

Klahowya tillicum. Alki nika klatawah hyak kopa chuck.

Try making sentences in Chinook jargon using the words above. What kinds of problems do you see occurring from using this language for writing treaties? Discuss this in your class.

Chinook Numbers

1 — ikt
2 — mokst
3 — klone
4 — lokit
5 — kwinnum
6 — taghum
7 — sina mokst
8 — stotekin
9 — kweest
10 — tahtlum

Indian Village
Cultural Regions Summary Sheet

Region _____

Type of Land _____

Climate _____

Major Food Resources _____

Other Vegetation _____

Kinds of Animal Life _____

Dwellings _____

Clothing _____

Travel _____

Other Information _____

_____

Concept 6

How did the creation of reservations cause changes for Indian people which still affect their lives today?

Presentation

In 1786, the United States government began the reservation policy. This meant putting Indian tribes on smaller pieces of land called reservations. At first, reservations were made by treaties with the Indians. Later, the making of reservations was controlled by acts of Congress or by the order of the President.

Early Oregon Indian Reservations

Oregon Indian reservations were established between 1850 and 1860. Grand Ronde, Siletz, Warm Springs, Klamath, and Umatilla were the first reservations in Oregon. In setting up reservations with treaties, Indian nations reserved some lands for themselves forever. Indian nations **traded** the rest of their lands to the United States. In exchange for the land, the United States government, through treaties, promised to protect the Indian nations and help the Indian people. Some of these promises made in treaties were not kept. Even after the treaties were signed, settlers continued to take land that was set aside for Indian tribes. This made many of the Indian people angry at the U.S. government and caused many fights and wars.

After the treaties were signed, many Indian families were split up and sent to different reservations in other states with other tribes. Indian extended families included grandparents, aunts, uncles, cousins, and close friends. The extended family concept was hurt by these separations.

Tribes who were once enemies were forced to live together on these reservations. They often had a hard time understanding each other. Many tribes had different languages, customs and beliefs.

By the late 1880s, there were six reservations in Oregon — Malheur, Klamath, Grand Ronde, Siletz, Warm Springs and Umatilla. The Malheur reservation was closed in 1883, except for 320 acres. In 1889, the rest of the Malheur reservation was closed. The Paiutes lost their reservation because some of their people joined the Bannock uprising. The Paiutes were punished and forced to move. By 1988, the Burns-Paiute reservation had been reopened.

There are now nine federally reorganized tribes in Oregon: Warm Springs, Umatilla, Klamath, Grand Ronde, Siletz, Coquille, Coos, Lower Umpqua and Siuslaw, and the Cow Creek Band of the Upper Umpqua Confederations. Warm Springs, Umatilla, Burns-Paiute and Siletz have land-based reservations. The other tribes are working toward acquiring land. The Celilo-Wyam community has trust land for use by some of the tribes of the Columbia River Basin area. The United States in its trust relationship, had committed itself to "helping Indians make the best use of their lands."

The transfer or **relocation** of Indians to reservations was felt by the Indian people to be one of the first examples of politics that was **contrary** to the legal rights of Indian people. By the end of 1851, about half of the Willamette Valley, all of the lower Columbia, and the southeast coast of Oregon had been taken from the Indians either by treaty, acts of Congress or order of the President.

The federal and state governments had several goals in mind in setting up

reservations. The Indian tribes had certain goals in mind and agreed to the reservation system.

U.S. Government Goals

- Create peace in Oregon
- Keep the outsiders from killing the Indians
- Keeping soldiers from the war occupied
- Place the Indians directly under the control of the Bureau of Indian Affairs
- End **conflicts** over land
- Development of land

Indian Goals

- **Preserve** their land and natural resources
- Preserve their culture
- Preserve their tribal government
- Preserve their traditional economies and cultures by keeping their rights to hunt, fish and gather foods in their usual and accustomed places outside of their reservation boundaries

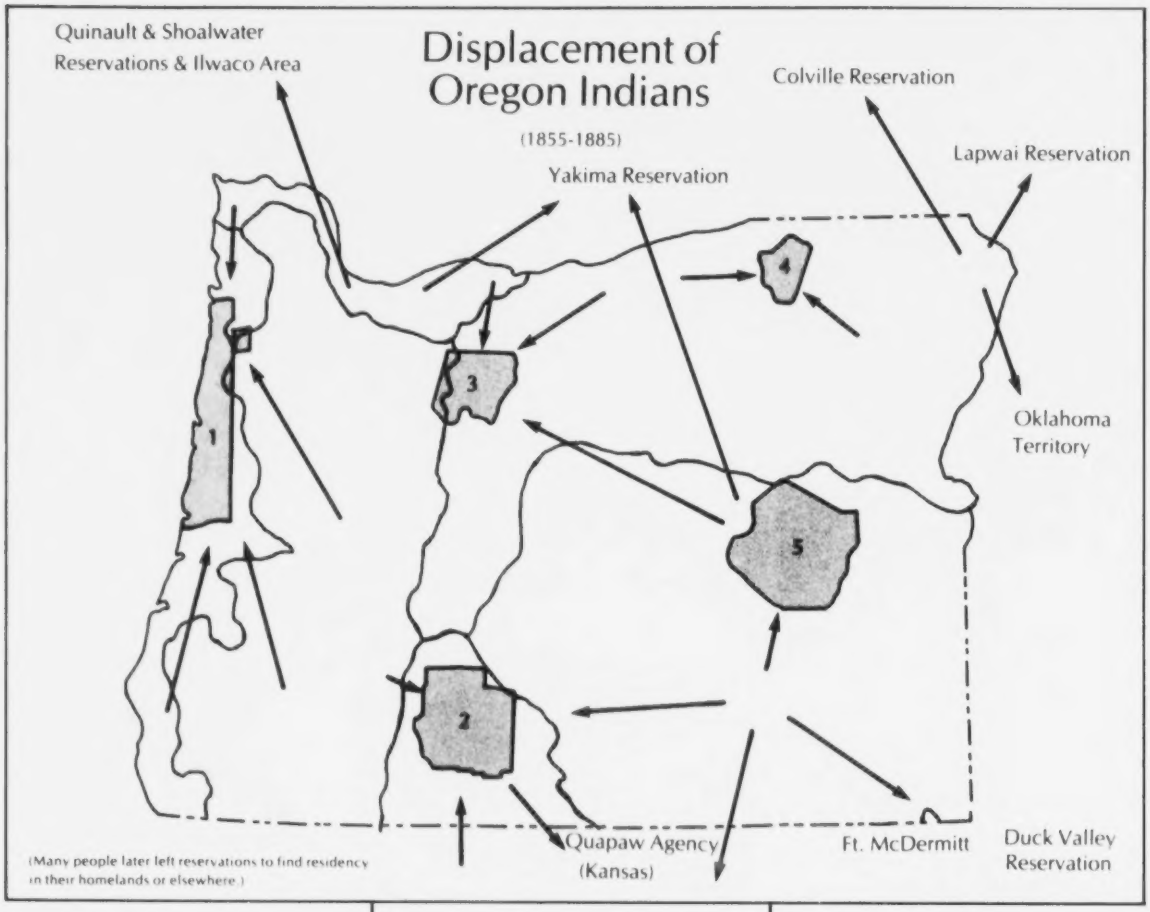
Displacement of Oregon Indians

The displacement or **relocation** (moving to another place) of Oregon Indians greatly affected their lives. Some Indians were left within regions where they originally lived. Others were removed far from their native homes. Some Oregon Indians secretly returned to their homes. This **displacement** often meant that family groups were split apart. For example, the Northern Paiutes were separated and sent to five different reservations. Some were sent to Oklahoma and Kansas. Others were sent to Washington, Idaho and Nevada.

In other cases, several tribes were gathered together on one reservation. Most of the Indians in Oregon were placed with other tribes. This led to the organization of the "confederated tribes" (different peoples together) to act as one political group. Tribes whose language and cultures were different had to live together. This disrupted families, interrupted and changed some cultural traditions. (See map on next page: Displacement of Oregon Indians.)

The displaced people had to adapt to the new land and find areas to gather their food and streams to fish. Some Indians had to live with people who were their enemies. Many Indian people became sad and **despondent** over the drastic changes. Many were homesick.

The Indian *subsistence* way of life was essentially gone with the reservation system. They did not have the skills and knowledge for farming nor were they interested in farming. In the springtime, the Indians wanted to fish during the fish runs when they should be planting their crops. In the fall, during the fish runs, the Indians wanted to be fishing when it was time to be harvesting crops. They did not want to give up fishing, as fishing was important to their life. They no longer had the land base and its resources to continue their way of life.



KEY

Arrows indicate major displacements, not actual routes of travel.

OREGON RESERVATIONS

1 SILETZ & GRAND RONDE RESERVATIONS
Shasta, Takelma, Molalla, Tututni, Chetco, Yaquina, Siletz, Alsea, Tillamook, Coquille, Kalapuyans, Upper Umpqua, Some Chinooks & other Western Oregon tribes, Yachats subagency (Siuslaw, Coos, Lower Umpqua)

2 KLAMATH RESERVATION
Klamath, Modoc, Paiute, Some Shasta, Pit River, Molalla, Chinook

3 WARM SPRINGS RESERVATION
Wasco, Warm Springs Bands, Paiute

4 UMATILLA RESERVATION
Walla Walla, Cayuse, Umatilla, Some Nez Perce, Yakima

5 MALHEUR RESERVATION (1872-1879)
Some Paiute Bands, Tchinouck

RESERVATIONS IN OTHER STATES

YAKIMA: Wishram, Chinooks, Paiutes
QUINAULT & SHOALWATER: Chinooks
LAPWAI, OKLAHOMA TERRITORY & COLVILLE: Nez Perce
McDERMITT, DUCK VALLEY, OTHER NEVADA & CALIFORNIA RESERVATIONS: Paiutes
QUAPAW AGENCY: Modocs

It should be noted that not all displaced Indians went to reservations. Other important places of relocation were:
CELILO FALLS: Wyam & other Mid-Columbia tribes
WESTERN OREGON & WASHINGTON: Chinooks
SOUTHWESTERN OREGON: Coos, Lower Umpqua, Siuslaw & others
SOUTHEASTERN OREGON, BURNS AREA: Paiutes

Atlas of Oregon Indians, page 92.

Indian tribes became dependent upon government *agents* for food, shelter and clothing. Some Indians had unskilled, **incompetent**, or uncaring agents. Some agents gave Indians a poor quality of food, clothing, blankets and seeds for planting. Often there were not enough supplies to take care of Indian people. Life was really quite miserable. Stories from reservations such as the one following showed that some agents did not have the good of the Indian as their primary concern.

> "Robert Metcalf was the second Siletz Indian agent. . . . During the **removal** of the year before, he had been actively involved in the rounding up process and he had brought some of the people to Siletz himself. Despite the fact that Metcalf was not very well liked by either the government employees or the Indians, many Indians did, however, take the name of Metcalf as their own. . . . Although he reportedly stole $40,000 as an agent,* at a time when the people he was to serve were destitute, his policies and methods did make the reservation function toward positive results . . ."
>
> William Eugene Kent. *The Siletz Indian Reservation 1855-1900.* Spring 1857, p. 9, Newport, OR. Lincoln County Historical Society, 1977.

Flour Scandal (1856-1857). The reservation obtained flour from an Oregon City mill owned by former Oregon Governor George Abernathy and Robert Pentland. "The government contract was $20/barrel for good quality flour." The Indians got sick from eating it. It turned out to be "shorts and sweeps" or what was then used as cattle feed.[1] The third consignment was bought in Kings Valley and was "the poorest kind of mill sweeps."[2] A special commissioner (Browne) tracked down the flour contractor for the Portland lot and he said he'd been swindled by Abernathy.

Allotment of Lands

In 1887, The Dawes Act was passed by the U.S. Congress. It provided for Indian people to be allowed to keep small portions of land for their own. This was called allotment. Each head of the family could receive 160 acres. Each single person over 18 years of age could receive 80 acres. Others under 18 years of age could receive 40 acres. Surplus lands, after all the Indians had secured their allotments, were to be sold to the settlers in 160 acre tracts. (See Concept 3: Shrinking Lands.)

The idea was to change the Indian into a farmer or to find a way for Indians to fit into an Euro-American society. The Indians were supposed to be trained for their new life as farmers. However, they did not receive good instructions and/or proper equipment to use. Farming did

[1] Ross Browne. *Letter*. December 4, 1857, p. 41 and p. 42.
[2] Frances Victor. *The Early Indian Wars of Oregon*. Frank Baker, state printer, 1894, p. 416, Salem, OR. Must have taken place about 1856.

not mix with their fishing habits and they could not be in two places at once.

The Curtis Act of 1898 stripped the tribes of their right to self-government. This Act abolished all tribal laws and tribal courts. Court cases were then moved to the United States courts.

Indian Reorganization Act (IRA)

In 1934, the Indian Reorganization Act (IRA) was passed by the U.S. Congress. This Act set up a policy favoring **self-government** and **self-determination**. It meant Indian people could begin taking care of their own affairs again. Social services (health and welfare) and educational advantages were also offered.

Indian tribes were encouraged to reorganize their governments. By doing so they would receive formal recognition from the federal government. Tribes could form **corporations** or businesses for their own economic development. Stronger self-government, more money and other kinds of help were promised to the Indian tribes accepting the IRA. The IRA promised to help homeless Indians to organize and obtain land. The government did not use these measures to help nonreservation Indians.

Only two Oregon Indian tribes, Grand Ronde and Warm Springs, accepted the IRA. The other tribes did not understand or trust the IRA. They did not take advantage of it and as a result suffered many hardships.

From the 1930s on, Indian people were encouraged to work for the Bureau of Indian Affairs (BIA). Some Indian people were hired by the BIA to work in Civil Service jobs. Jobs, such as teachers, dormitory matrons, housekeepers, clerks, and jobs in forestry, health, etc., became available. Many Indian young people were sent to government boarding schools (like Chemewa Indian School). The schools changed through the years from being run like military schools to schools that were friendly and less restrictive.

Reservations Today

The effects of relocation to reservations can be seen today. There are many different tribal groups within one reservation — some, like the Siletz, have as many as 20 or more. Now there is a blend of marriages, customs and traditions. Early reservation life was rough but Indians have survived as a cultural group, keeping much of their culture and traditions alive.

Reservation life today has changed. Indian people control much of their own lives and resources. Today reservations are the only land base Indian people have left. They are a place for Indian people to gather and be with relatives, and to celebrate their unique way of life. Reservations tend to be strong in traditional culture and are considered "home" to tribal members.

Whether on reservations, on privately owned lands, in cities or small towns, Indians in Oregon continue to maintain their lifestyles and cultures. They thrive and contribute to a modern world and growing state economy.

Application: Concept 6

Vocabulary Activity

Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

contrary
corporations
despondent
displacement
incompetent
relocation
removal
self-determination
self-government
traded
violation

Bingo

Use the vocabulary words from Concepts 1-6 to write on the grid below. Teacher dictates words. Students may choose any square to write words in. When all the squares are filled with words the Bingo game begins. When the teacher calls out a number, such as B1, and the word the teacher chooses. If a student has the word in place, they must spell it out. The first student to get five words in any line wins.

	1	2	3	4	5
A					
B					
C					
D					
E					

Discussion Questions

The following questions will help you to think more about what you have read and have a better understanding about the Indians of Oregon.

1. What does being an Indian mean?
2. What is a reservation? What is an Indian tribe?
3. Discuss reservation life — then and now.
4. Describe how being confined to reservations caused great changes in traditional Indian life.
5. Discuss how many Indian reservations today are like small towns/communities.
6. What goals did the U.S. government have in setting up reservations?
7. What goals did the Indians have in setting up reservations?
8. What is meant by Confederated Tribes?
9. When Indian tribes were being placed on reservations, many of the Indian children were forced to live at Indian boarding schools. These were far from home where Indian children learned English and studied non-Indian subjects. Discuss how you would feel if you were one of the children living at that time.
10. Today, some Indian high school students choose to attend the few Indian boarding schools that still operate in different parts of the U.S. What would some of the advantages be for an Indian student to attend an all-Indian high school today. What might be some reasons not to attend today.

Independent Work

1. Name five other states that Oregon Indians were sent to:

   a. _____

   b. _____

   c. _____

   d. _____

   e. _____

2. On some reservations, Indians spoke many different _____.

3. The promises made in _____ were not always kept.

Listen to Record

Listen to Johnny Cash, "Bitter Tears" (Columbia Records #9048) and then write a response to the following:

If I lived on an Oregon Indian reservation today, I would

_____.

If you were an Indian living today on a reservation, which reservation would you choose. Write a paper explaining your choice and why. Describe how you would feel if you were moved from your homeland to this reservation.

Concept 7

How has the Termination Act affected Indian Tribes of Oregon? How are some tribes working toward **restoration**?

BEST COPY AVAILABLE

Presentation

Recognition of tribes by the United States government is an important issue for American Indian tribes today. Tribal recognition is given to tribes because of the past **ratified treaties**. The President of the United States or an Act of Congress may recognize or accept a tribe.

Ratified Treaties

Tribes that are officially recognized and ratified by the U.S. government are given assistance in many ways. Recognized tribes may receive services such as education, health care, management of resources, opportunities for employment and legal help. Recognized tribes also have the right to govern themselves. Treaties guarantee tribes certain rights.

Unratified Treaties

Many Indian tribes in Oregon that signed treaties with the United States government did not receive official recognition. Their treaties were never ratified or passed by the President or Congress. Some of the reasons treaties were never ratified are:

- Western Oregon Indians refused to move to lands in eastern Oregon
- Congress refused to ratify the treaties made by agents representing the government because they felt agents were biased
- Reasons unknown

Unratified treaties usually meant that these tribes were not paid for their lands. They did not get federal protection and services. Oregon Indians who signed unratified treaties did not receive the tribal recognition and assistance that Indians with ratified treaties received.

Termination

Another attempt to do away with treaties was the Termination Act. In 1954, Congress passed a new law called the "Termination law." This **termination** bill affected many Oregon Indians. A **terminated** tribe could not get education, health care, management of resources and legal help from the federal or U.S. government.

In 1956, Congress passed Public Law 588. Some tribes of Indians in Oregon were told that they no longer were recognized as a tribe by the government. These Indian people still looked and lived as they had for years. Their home reservation was abolished and closed. The government did not keep a record of tribal members or tribal rolls.

Some of these Indians became individual land owners which meant they had to pay property taxes. If the taxes were not paid, the land was sold. Many of these Indians eventually had no home, and no property and no food. Many of these Indian people had to move away from their homeland. Some Indians were given one-way tickets by government officials and sent to far away cities to look for work. The unfamiliar environment made it difficult to maintain cultural ties.

Impact of Termination

The termination period was a miserable time. Indians were often misused or **exploited**. Many Indians were

unfamiliar with modern practices. They were not used to having money. They were treated badly by businessmen, lawyers and others who attempted to profit from the **turmoil** of termination.

Indians did not really understand or fully realize what termination meant. When termination was introduced, many Indians did not understand that all their guaranteed treaty rights and provisions would be taken away. Termination sounded good to some Indians. They could hunt and fish like other people and could own their own land as an individual. They did not know that they lost the right to be an "Indian."

Upon termination, the reservations were closed and services were withdrawn. At that time, there were 2,133 Klamath Indians and 2,081 Grand Ronde and Siletz Indians. Approximately 864,820 acres of Indian trust land was sold. The Termination Act named a total of 61 different groups in Oregon, some of which had never been **federally recognized**, but were included in the termination list to avoid any future claims.

The impact of termination is still felt today. Recent research has again shown that Oregon Indian people were not fully knowledgeable. The consequences were not fully explained and tribal consent was not obtained. Termination caused great hardships for many Oregon Indians. Their reservations were closed and their tribes had no legal standing with the federal government.

Many suffered **discrimination** and had their feelings and spirit hurt. There was much confusion concerning termination including who got paid for their land and who did not. This confusion and misunderstanding was evident in testimony in court and is still a question today. The termination time was a time of resentment for Oregon Indians. They felt that the federal government was trying to legislate them out of existence.

Not all Oregon tribes, however, were terminated. Some Indian tribes like the Confederated Tribes of Warm Springs had organized according to the Indian Reorganization Act. They set up self-governments and continued to be recognized by the federal government. They were allowed to keep most of their land. They continued to be given assistance by the Bureau of Indian Affairs.

Restoration

In the 1970s, Indian tribes all over the United States felt a new sense of identity and growing pride. Groups like the American Indian Movement (AIM) were created. During that period, Congress gave back tribal status to some terminated tribes. This continues today and is called **restoration**. Tribes can be restored and members can group back into the tribe. Throughout Oregon, a new sense of Indian awareness began to grow. The Siletz, Grand Ronde and the Klamath tribes have been restored and, therefore, have regained federal recognition. The Cow Creek Band of the Upper Umpqua, the Coos, Lower Umpqua-Siuslaw, and the Coquille tribes have been recognized by the United States government but have not received reservation lands. Other terminated tribes in Oregon have maintained their tribal cultures and governments and are working to become restored.

Steps through the restoration process take about two years. Some of the steps include:

- Getting tribal consensus . . . restoration is what we want to do.
- Gaining support of tribes, tribal organizations and others, as well as church organizations and county and state government offices
- Writing a bill for restoration of the tribe
- Having Congressmen introduce the bill
- Lobbying for the bill through Congress

The restoration policy does not include restoring reservation lands. The tribes may be federally recognized, with federal services and benefits, but without a land base. Therefore, restoration is not complete to some tribes because they do not have a land base reservation as was prior to termination. Grand Ronde and Siletz are two tribes which *have* been restored and were able to secure and reestablish small reservations.

Reservations and Restoration

Tribe	Reservation Acreage/Total	Restoration Date
Burns Paiute	11,786	
Confederated Tribes of Grand Ronde	9,811*	1983
Confederated Tribes of Siletz	3,666	1977
Confederated Tribes of the Umatilla	157,982	
Confederated Tribes of Warm Springs	641,035	
Confederated Tribes of Coos, Lower Umpqua and Siuslaw		1984
Cow Creek Band of Upper Umpqua		1982
Klamath		1986
Coquille		1989

*Bill passed. Signed by President Reagan, September 1988.
(Grand Ronde officially recognized in 1983 — land restored in 1988.)

Application: Concept 7

Vocabulary Activity

Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

discrimination	ratified treaty	termination
exploit	restoration	turmoil
federally recognized	terminated	unratified treaty

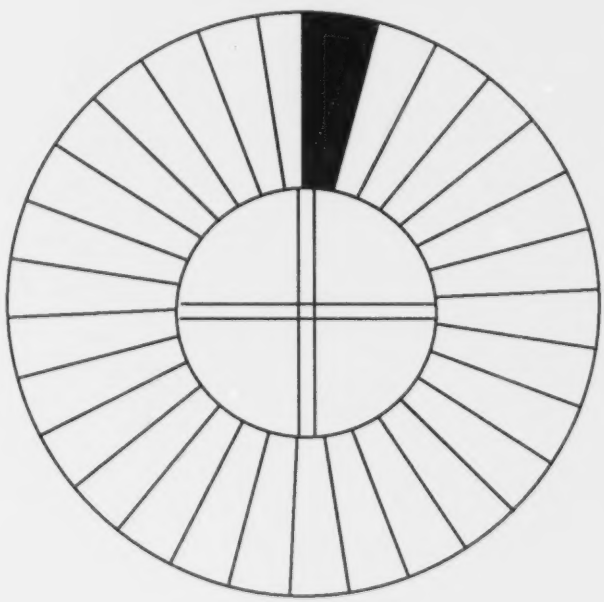
Vocabulary Activity

A. Fill in:

1. The city people tried to use, or _____, the Indians.
2. The government _____, or cut off relations, with the Indians.
3. Many Indians suffered _____ from other people.

B. Puzzle:

1. Read each "clue" sentence above.
2. Use the blank words from the sentences above to fill in the wheel.
3. The last letter of the previous answer is the first letter of the next answer.



Discussion Questions

The following questions will help you to think more about what you have read and have a better understanding about the Indians of Oregon. Discuss:

1. What was the intent of the termination policy?

2. How did this policy affect the Indian people?

3. Indian tribes were promised health care and education by the U.S. government through treaties. The U.S. government made a decision to no longer offer these special services to those Indian tribes who did not organize under the Indian Reorganization Act. Indian people belonging to these tribes were no longer recognized as tribes by the U.S. government. Imagine that you are from one of these tribes. Discuss how the loss of tribal identity and the special services could cause great hardship to your family and other tribal members.

4. What is meant by restoration of tribes? Why is it desireable?

Ratified/Unratified Treaties Activity

A. Divide into two groups — tribes with ratified treaties and tribes with unratified treaties

1. List tribes.

2. Some Ratified Treaty Tribes

Rogue River
Umpqua-Cow Creek
Umpqua-Kalapuya
Kalapuya and Willamette Valley
Cayuse
Umatilla
Nez Perce
Warm Spring
Klamath
Modoc

Some Unratified Treaty Tribes

Clatsop
Nehalem
Tillamook
Chinook
Kathlamet
Chetco
Coquille
Coos
Umpqua
Siuslaw
Siletz
Yaquina
Molalla
Clackamas
Tualatin
Paiute

3. Both groups research information about both groups of tribes.

4. Discuss the gains and/or losses.

B. Write from the perspective of walking in anothers' shoes.

1. Discuss the pros and cons of the termination policy.

2. One-half class write what Indians might be thinking concerning termination.

3. One-half class write from the government's point of view concerning termination.

C. Watch the film "Our People Are Dancing Again."

Concept 8

Why are Indian people governed by many different forms of government, such as tribal councils, city, state and U.S. governments.

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Presentation

American Indian tribes governed themselves long before the newcomers arrived. These tribes have had their own **unique** systems for making decisions. Many of these systems still influence how Indians govern tribes today. Tribes keep a level of control over their own affairs on reservations. There are some limits placed on tribal governments by the U.S. Congress. Each tribe is still allowed to govern its own people and land within the limits of United States law. Each Oregon tribal government has a unique history. Each tribal government has different governing powers.

Tribal Governments

Indians today are citizens of the United States as well as citizens of their own tribe. They have the same rights in our country and are subject to the same laws as all Americans.

"Indian Country" is defined as all lands within the boundaries of any Indian reservation and all lands under Indian title. Indians living in "Indian Country" must *also* follow the laws made by their tribal government. The tribal government is the governing body for members of a tribe.

Indian tribes work with state, county and local governments. Tribal governments have unique rights. They can deal directly with Congress and the United States government because of treaty agreements. Tribes are sovereign nations. As **sovereign** nations, tribes have distinct governments.

Tribes have the power to:

1. Choose their own form of government
2. Make many of their own laws
3. Keep their own form of court and council
4. Regulate trade within reservation borders
5. Determine the use of their property
6. Tax property
7. Determine their membership
8. Decide the behavior of members and nonmembers on Indian lands
9. Exercise many other rights of an independent government

If a tribe is not recognized by the United States government, they do not have these powers of law.

Tribal Courts

Many tribes in Oregon have their own court system. The tribal court of the Warm Springs Reservation has three judges and a staff of 13. The court hears over 2,000 cases a year. Tribal courts are similar to county courts. Tribal courts have power over matters that occur on the reservation with tribal members. Certain laws apply to non-Indians too, such as hunting, fishing, zoning and land use. Tribes have their own laws which both Indians and non-Indians must obey. The tribal policemen are deputized by both county and tribal police forces. State courts and the United States courts recognize and accept rulings made in the

tribal courts, just as they would a county court decision.

The tribal government or council is the governing body for the members of a tribe. In most tribes all tribal members elect the people to the tribal councils. The tribal council may choose tribal members to be on different committees. Such committees decide the use of resources, or to manage health, **welfare**, **education**, culture and **law** and order. Most committee members serve a three-year term.

Some tribes have hereditary chiefs and others do not. If the tribe has a chief, then the chief may be a member of the tribal council.

The Umatilla, Cayuse, and Walla Walla tribes have their own tribal police chief with a police force of fifteen. They have an eight-person tribal governing body to take care of tribal business. There is close cooperation with state and local governments. There is a strong desire to have more powers returned to the tribes. They have zoning and land use plans.

The Burns-Paiute Reservation, also, has a law and order system. Its tribal police also work closely with county and state law enforcement officers. Other tribal governments are working to gain more control of their tribal lands and affairs.

U.S. Government

Many times the U.S. government decides questions about Indian affairs. For example, in 1885, the United States Congress passed the Major **Crimes** Act. Crimes, such as murder and burglary, committed by Indians on reservations come under United States law. Later, in 1968, the Indian **Civil** Rights Law was passed. It requires tribes to agree before a state can take control.

City and State Government

Indians living in a city must follow the laws of city government like all other citizens. Those Indians not living in Indian Country must follow the laws of both the county and state governments.

Application: Concept 8

Vocabulary Activity

Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with partner.

civil
crime
criminal
education
Indian Country
law
sovereign
unique
welfare

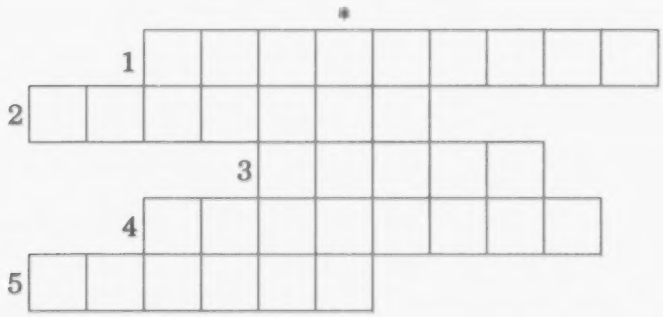
Vocabulary Activity

A. Fill in:

1. A person who breaks the law is a _____.
2. A treaty is a binding _____ document.
3. The _____ of a person has to do with happiness, health, and well-being.
4. _____ is a process of gaining knowledge.

B. Fill in grid across with words that mean:

1. process of training through study; schooling
2. state of being well with respect to happiness and well-being
3. relating to the law
4. relating to crime or its punishment
5. unusual; being the only one of its kind



C. Now check down the row with a star (*) at the top. It should spell a word that means the doing of an act forbidden by law

Discussion Questions

The following questions will help you to have a better understanding about the Indians of Oregon.

1. What are some of the powers self-governing tribes have? Discuss.
2. What is "Indian Country"?
3. What are some of the advantages of having Indian tribes govern themselves?
4. Discuss and compare the powers tribal governments have with the powers a town government may have. How is a tribal court similar to town or city government?
5. What is a tribal court?

Indian Country Activity

Draw a map of your imaginary Indian Country.

Determine the rules for your country.

Describe or draw a picture showing vegetation, water source and terrain of your Indian Country.

Different Types of Government Activity

The class is divided into four groups. Each group will research and brainstorm and list all the ways Indian people are governed by one of the following:

Group A — Tribal Council
Group B — City Government
Group C — State Government
Group D — National (U.S. Government)

Each group will report ideas to the whole class. Each group can list them on a chart or the blackboard and can discuss and clarify ideas with the other students.

Invite a tribal court person to talk to class.

Concept 9

How have Indian people shown respect for the environment?
How are Indian people continuing efforts to preserve the environment today?

CONCEPT 9

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Presentation

Indian people have been living on land now known as Oregon for at least 12,000 years, maybe longer. During this long period, Indian cultures have been changing. Though people are continuing to change or **adapt** to new **situations**, many values have not changed.

Oregon Indians have always had a special feeling for the land and its natural resources. Many Indians feel that the land is like their mother. Like a mother cares for her young, the land provides for its people. Many Indian people believe that mountains and forests are special places. Natural resources like the land, the birds, the fish, the animals and the plants are also special, not just things. Rather, all are parts of the whole and are children of mother earth. Indian beliefs suggest that the land contains the spirit of the mother and that plants and animals are **spiritual beings**.

Wise Management System

Indian people use the land as a community. Reservation land is shared by all. Reservation land is not owned by any one individual. On this land all of the people can hunt, fish and gather food. Many Indian people enjoy traditional food such as salmon, roots, wild huckleberries, camas, fry bread and others. Although most food comes from supermarkets, Indian people continue to gather wild vegetables, roots and fruits. They also continue to use plants and trees for baskets, clothing and shelter, as needed.

Chief Seattle (or Sealth), for whom the city of Seattle was named, best expressed Indian feelings toward the land:

> ". . . All things share the same breath, the beast, the tree, the man. The air shares its spirit with all the life it supports. The earth does not belong to man; mans belongs to the earth. This we know. All things are connected like the blood which unites one family. All things are connected."

Historical Seasonal Movements

Throughout history Indians have used a wise **management system** for their **resources.**

Each cultural group of Indians in Oregon had slightly different **seasonal patterns**. Food resources changed with the seasons. Indians of Oregon moved camp several times a year in order to follow the harvesting of food and hunting and fishing seasons. The tribes were careful not to over harvest any resource. Tribal leaders studied the weather patterns and the wildlife conditions to determine the best time to move camp. (Study the chart: Yearly Cycles.) In any given year at any given **locale**, transition time depended on when the seasons actually changed; when plants matured, when fish ran, when cold weather arrived, etc.

Selective harvesting of wild plants and animals insures that the food supply is always plentiful. The Indian people were careful to use only what was needed and to make sure enough remained to assure next year's supply.

These **seasonal movements** were planned so tribes would be in the right food place at the right time of the year. For example, in the spring the Coastal Indians went up river to fish. They went

back to the coast in the summer and returned up river in the fall. The Inland Valley peoples' seasonal movements were related to food sources at various **elevations.**

Early settlers may have thought Indians were aimless wanderers. They did not understand why the tribes moved so often. These settlers did not know that the movement of tribes was carefully planned and timed to take full advantage of the natural resources.

Today, many Indians in Oregon still follow the hunting, fishing and gathering seasons. Oregon Indians continue to develop their resources in a changing environment. Some of the ways that Oregon Indians continue to **conserve** resources are evident in organizations such as:

- The Intertribal Fish Commission which works with state and federal agencies to preserve natural resources.

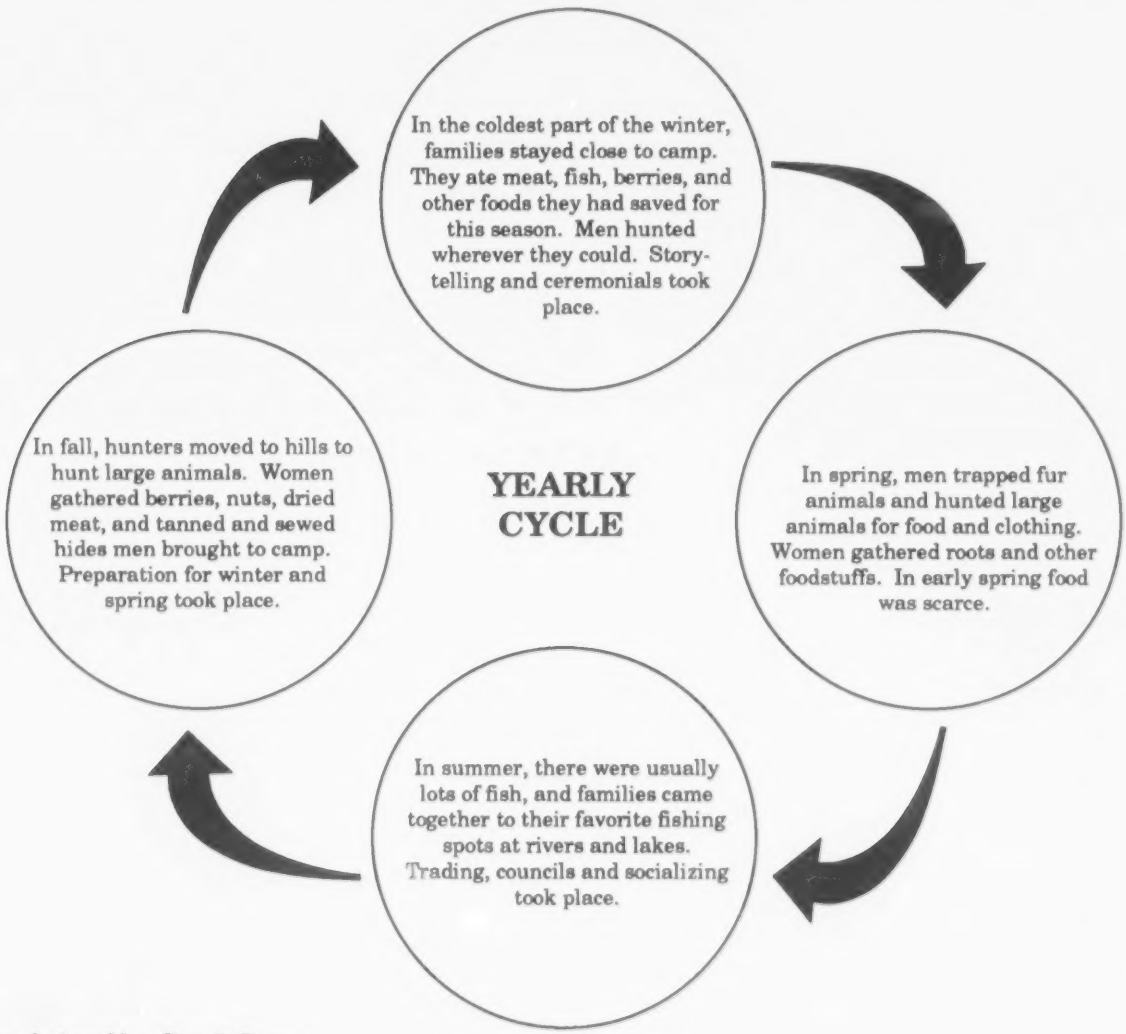
In the coldest part of the winter, families stayed close to camp. They ate meat, fish, berries, and other foods they had saved for this season. Men hunted wherever they could. Story-telling and ceremonials took place.
In spring, men trapped fur animals and hunted large animals for food and clothing. Women gathered roots and other foodstuffs. In early spring food was scarce.
In summer, there were usually lots of fish, and families came together to their favorite fishing spots at rivers and lakes. Trading, councils and socializing took place.
In fall, hunters moved to hills to hunt large animals. Women gathered berries, nuts, dried meat, and tanned and sewed hides men brought to camp. Preparation for winter and spring took place.
YEARLY CYCLE

Chart designed by: Floy C. Pepper

- Commission on Indian Services which helps tribes work jointly to protect Indian interests such as protecting burial sites through **legislation** (laws).

- Indian Health Service which conserves human resources by providing health care.

- Oregon Indian Education Association which works to improve human resources by addressing Indian educational concerns.

- Tribal governments which develop their own natural resources including fish hatcheries, power plants, saw mills, recreational areas and resorts such as Kah-Nee-Ta.

Application: Concept 9

Vocabulary Activity

Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

adapt	management system	seasonal pattern
conserve	resources	selective harvesting
elevations	seasonal cycle	situations
legislation	seasonal movement	spiritual beings
locale		

Vocabulary Activity

Match by drawing a line between the word and its meaning.

adapt	a system of control
conserve	a usable supply like food, trees, land
elevation	to preserve from loss
management system	moving from one place to another to follow harvest times for gathering purposes
resource	a supernatural being; an unseen being
seasonal movement	adjust to change
spiritual beings	a raised place as a hill or mountain

Discussion Questions

The following questions will help you to think more about what you have read and have a better understanding about the Indians of Oregon.

1. How do the Oregon Indians feel about their relationship to the land and natural resources?

2. Many traditional Indian people have great respect for "Mother Earth" (water/land) and "Father Sky" (atmosphere/solar system). They try not to overuse or harm the environment which provides for all their living needs. Animals are respected for the food provided and for a balance of nature's food chain. Discuss how pollution, acid rain, and overuse of the land and its resources is destroying our air, water, land, and natural wildlife.

3. What is meant by selective harvesting?

4. What did the settlers not understand about the Indian's seasonal movement?

5. Discuss the seasonal movement of Oregon tribes.

   a. What types of seasonal activities might Indians of today still do?
   b. What modern things have replaced the old ways of gathering food or making tools?
   c. Discuss the reasons for **seasonal cycle** pertaining to food stuffs and family activities.

6. Discuss Chief Seattle's quote in relation to the ecosystem.

Independent Work

Write in cursive the following excerpt:

Excerpts from a letter to President Pierce sent by Chief Sealth Duwamish tribe. State of Washington in 1855.

8. Every part of this earth is sacred to
9. my people. Every shining pine needle,
10. every sandy shore, every mist in the
11. dark woods, every clearing and every
12. humming insect is holy in the memory
13. and experience of my people... All
14. things are connected CHIEF SEALTH

Copy lines 8-14.

15.

16.

17.

18.

From: Italic Handwriting Series (Getty/Dubay)

Endangered Animal Research

1. What is the extent of endangered and threatened animals in Oregon?

2. Write letters to congressmen about endangered animals. You can write an answer — as if you were President. What would you want him to say?

Yearly Cycle Activity

1. Draw circles and make your own "Yearly Cycle" of what you do during the year. Compare this with your friends and try to find out what is the same and what is different.

2. If you had to move with the seasons, and had to carry everything on your back, what would you carry?

Concept 10

Why is the question of Indian hunting, gathering and fishing rights of special importance to the Indian tribes of Oregon?

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Presentation

> *"The Indians will be **allocated** to take fish . . . at the usual fishing places and this promise will be kept by the Americans as long as the sun shines, as long as the mountains stand, and as long as the rivers run."* Governor Isaac Stevens, U.S. negotiator of treaties in 1855.

Oregon tribes, in treaties with the United States government, reserved rights to some resources and lands at usual and **accustomed** places outside their reservations. These places were traditional places where the tribes hunted, fished, gathered foods, and grazed livestock. Four Oregon and Washington tribes — Yakima, Nez Perce, the Consolidated Tribes of Warm Springs, and the Confederated Tribes of Umatilla have gone to a great deal of effort to protect their "reserved" fishing rights. Salmon and steelhead play a vital role in the culture, religion, and economics of all Columbia River tribes.

Fishing Rights

Fishing the rivers and streams of Oregon has always been an important way of life for Indian tribes in Oregon. The Indian people and other non-Indian fishermen had no trouble when they were fishing only for their needs, or were fishing for trading once or twice a year. However, when the Euro-Americans started **commercial fishing** for money, trouble began. The non-Indians had bigger and better equipment to catch the fish. They caught so many fish in the ocean and down river, that there were not enough fish left for Indians to catch up river.

Before non-Indians began fishing, the salmon and steelhead runs in the Columbia Basin ranged from 10 to 16 million each year. The Indians' yearly harvest of fish was 5 to 6 million. There was almost no Indian fishing in the Columbia River from 1957 to 1966 due to decreased numbers of **fish runs**. The effect on Indian life and economy was great.

> *"Overfishing was not the only reason for declining fish runs. Logging, mining, urban growth, irrigation, and **hydroelectric** projects have all reduced the amount of habitat suitable for fish."*
> Zucker, et al, 1983, p. 166.

Court Decisions

Nine treaties were signed in 1854-1855 with the four tribes (Yakima, Nez Perce, Warm Springs, Umatilla) of Washington and Oregon. These treaties all promised to protect the tribe's right to take fish at all usual and accustomed places. Other people could also fish in these areas.

Indian tribes rights to fish are the result of specific political and legal agreements. They are not given on the basis of race. On reservations there are few problems about fishing rights. However, off-reservation fishing rights have been frequently misunderstood. In signing treaties, Indian tribes agreed to share wildlife resources with non-Indians.

Over the years, there has been trouble over the fishing rights in the **Columbia River Basin**. As a result of the struggles, the fish problem was taken to court.

Land and water codes, hunting and fishing regulations for both Indian and

non-Indian have been established. These regulations have been established by court decisions and by cooperative efforts between tribal and state officials.

Klamath and Siletz Fishing and Hunting Rights

Other Oregon Indian tribes have been working to maintain their rights. These rights have been guaranteed through treaties. One such tribe is the Klamath tribe in southern Oregon. The Klamath Termination Act of 1954 took away or terminated the special relationships between the tribe and U.S. government. However, it did not take away the water, fishing rights or other privileges the tribal members previously had. The Klamath people had difficulties in claiming these rights after termination.

In 1973, the court case of Kimball v. Callahan came to some conclusions:

> Klamath Treaty rights to hunt, fish and trap survived the termination.
>
> These rights belong to all members of the Klamath Tribe who were on the final roll at termination, and to their descendants.
>
> Klamath Indians may hunt, fish and trap on lands of the former reservation including all National Forest land and those privately owned lands where hunting, fishing or trapping are permitted.
>
> The state of Oregon can regulate Klamath hunting, fishing and trapping for purposes of conservation, but it should do so in consultation with the tribe.
>
> Zucker, 1983

The Klamaths are no longer terminated. They have been restored and have always worked hard to protect their rights.

Another tribe, the Siletz from the western coastal area, was also terminated and now are restored. The Siletz Indians, in seeking restoration did not push the issue of hunting and fishing rights. They were afraid that the issue of those rights would hurt their efforts for restoration. Siletz tribal members do not have the same rights as the Klamath or the Warm Springs tribes. Each tribe has unique rights governing their affairs and rights.

Indians in Oregon Today

The Indian people living in Oregon are trying to meet the challenge of a complex world. There are many problems to overcome but tribal leaders and other concerned people are making a difference. Many Americans are becoming more educated about Indians and their role in American history and the many contributions they have made to America and to the world.

Application: Concept 10

Vocabulary Activity

Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

accustomed
allocate
Columbia River Basin
commercial fishing
fish runs
hydroelectric

Vocabulary Activity

A. Match the following by drawing a line between the word and its meaning.

hydroelectric	the business of catching fish to sell
allocate	usual
commercial fishing	production of electricity by waterpower
accustomed	a time when fish migrate up river, usually in large numbers
fish runs	to distribute for a specific purpose to particular persons

B. Bingo

Use the vocabulary words from Concepts 7-10 to write on the grid below. Teacher dictates words. Students may choose any square to write words in. When all the squares are filled with words the Bingo game begins. When the teacher calls out a number, such as B1, and the word the teacher chooses. If a student has the word in place, they must spell it out. The first student to get five words in any line wins.

	1	2	3	4	5
A					
B					
C					
D					
E					

Discussion Questions

The following questions will help you to think more about what you have read and have a better understanding about the Indians of Oregon.

1. Why were fishing rights so important to the Umatilla, Warm Springs, Yakima, and Nez Perce Indians?

2. What is meant by off-reservation rights?

3. What fishing and hunting rights do Klamath and Siletz Indians have?

4. Indian tribes were promised by treaty that they could hunt, gather and fish in the areas they and their ancestors had used for many years. How does maintaining these treaty rights help Indian people keep their traditions, culture and tribal identity?

Map Work

Study the attached map of Oregon rivers and lakes. What Oregon tribes might have used which rivers for fishing? What rivers in Oregon are located in the Columbia River Basin?

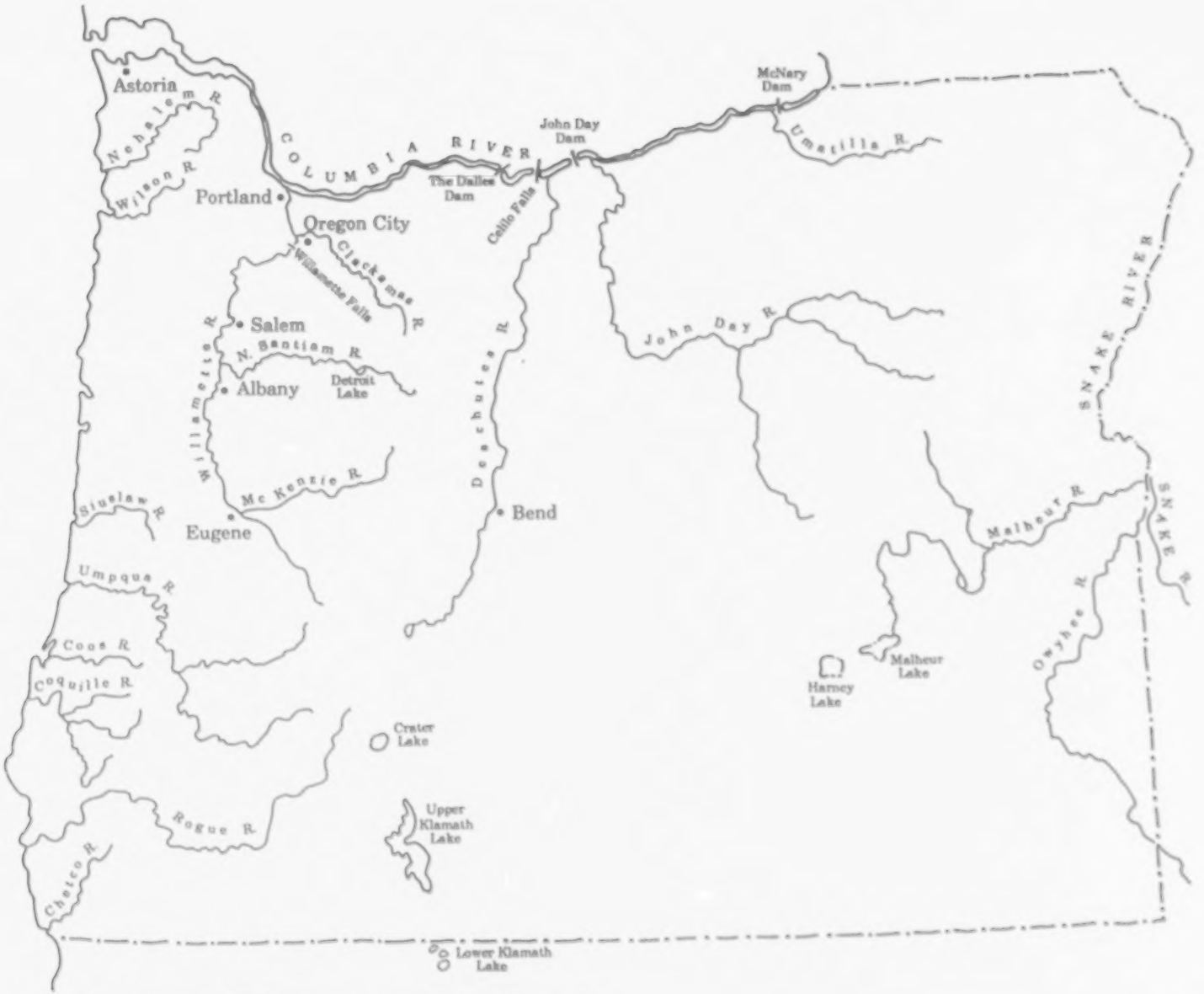
Play the Fish Trap Game

This game can be played either outdoors or in a gymnasium. There can be anywhere from four to 12 "fishermen." There would be from one to three "fish." Most children like to play this fish-netting game with only one "fish."

The "fishermen" join hands. The "fish" is given a 10 to 20 foot head start. The "fish" runs and dodges to keep from being caught in the "trap."

The individual "fishermen" are not allowed to touch or trip the fish.

The "fish" is caught when the two ends of the "fishtrap" meet with the fish inside. The "fish" now has to give up. It cannot try to break out of the net.



Oregon Rivers and Lakes*

*Portland Public Schools-supplement to fourth grade curriculum.

Appendix A

American Indian/Alaskan Native United States Historical Timeline

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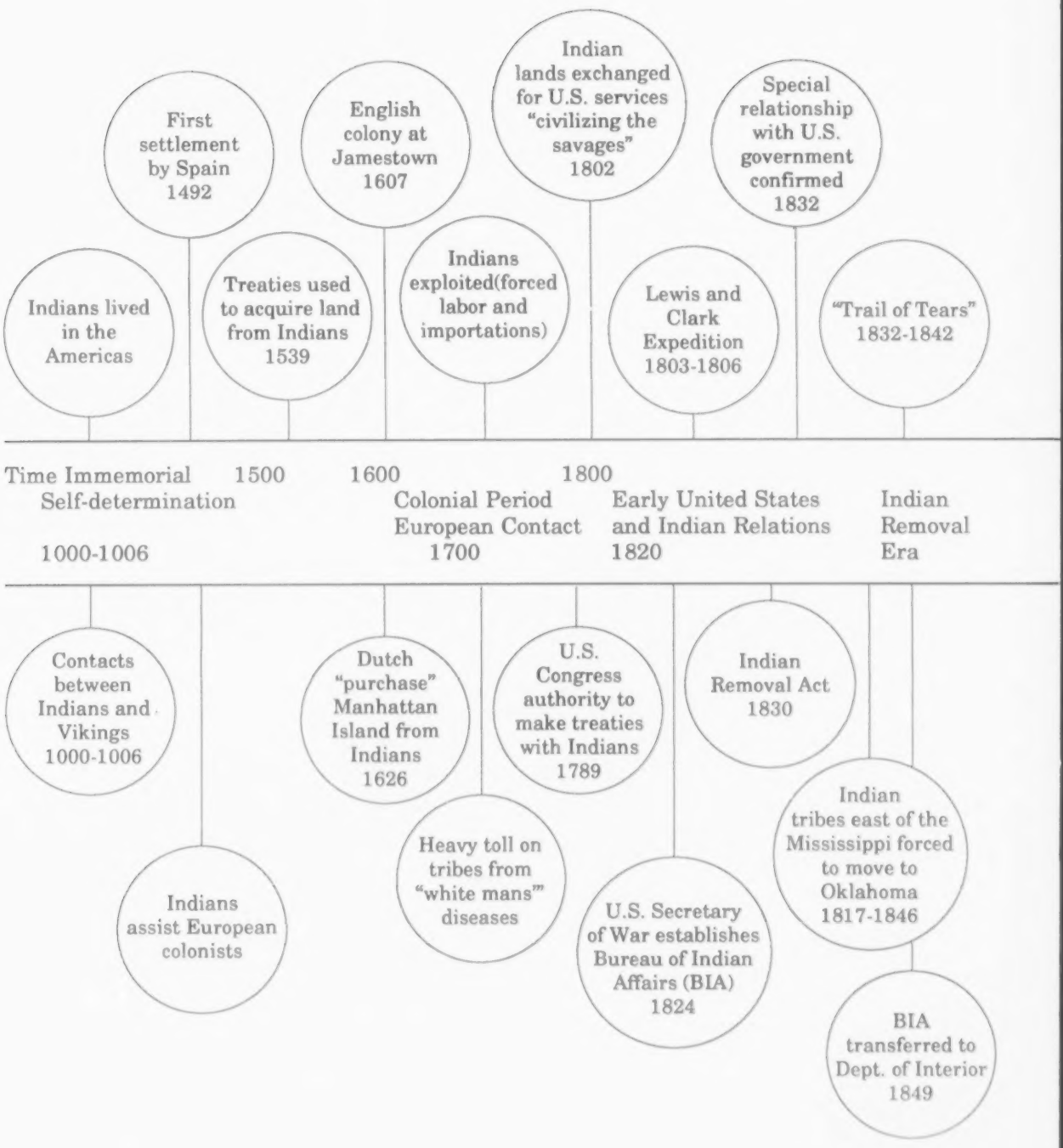
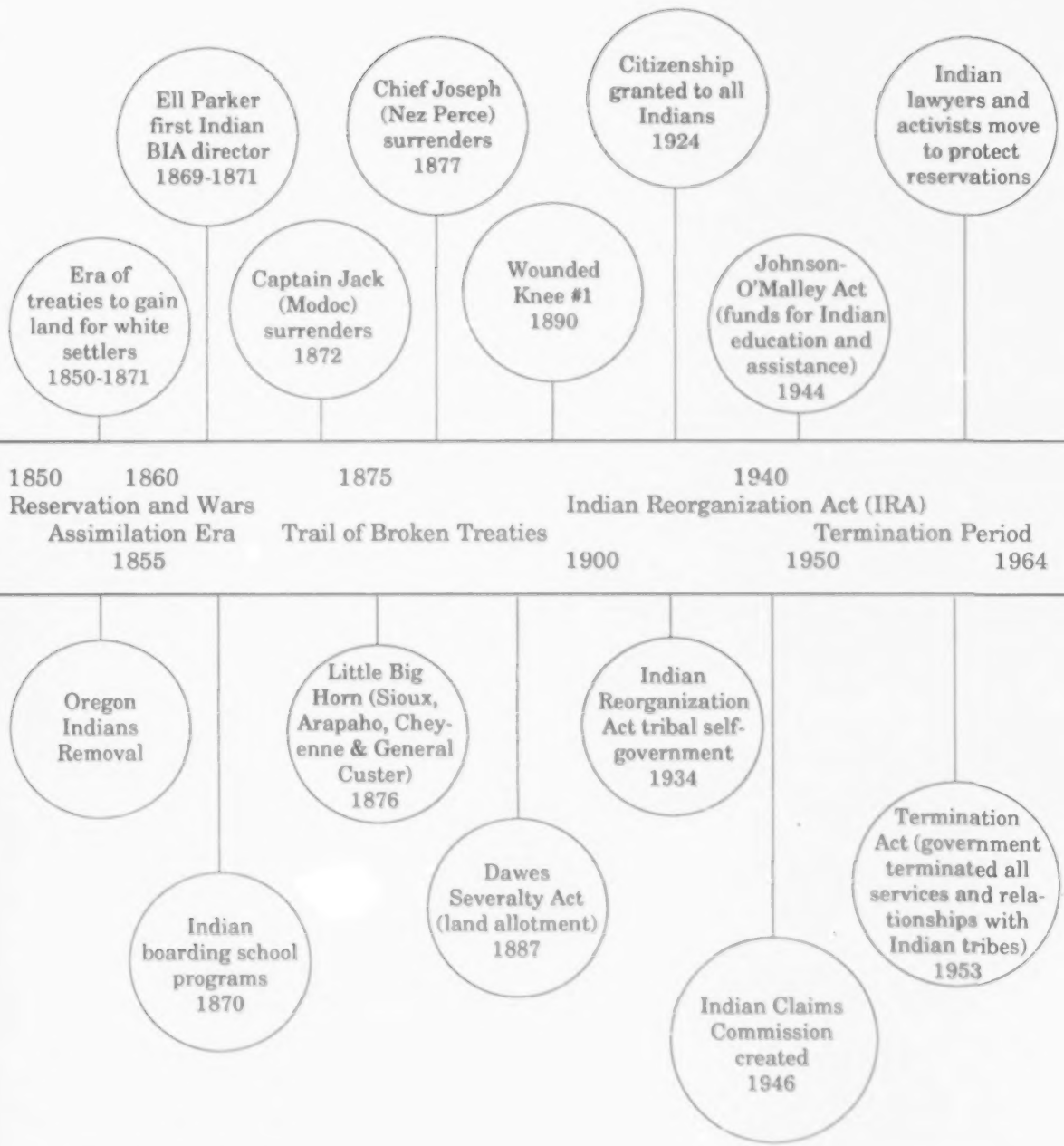
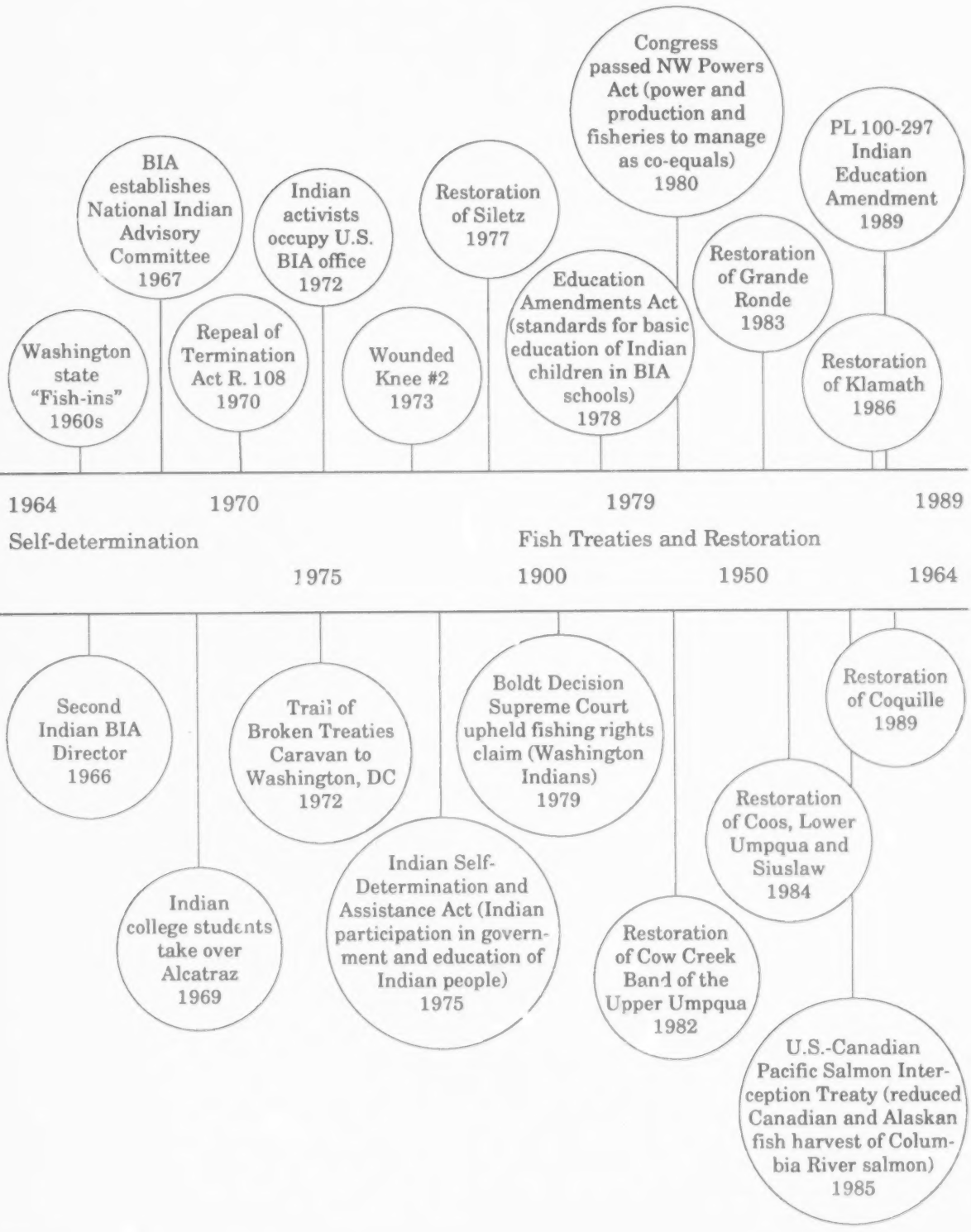

Indians lived in the Americas
First settlement by Spain 1492
Treaties used to acquire land from Indians 1539
English colony at Jamestown 1607
Indians exploited(forced labor and importations)
Indian lands exchanged for U.S. services "civilizing the savages" 1802
Lewis and Clark Expedition 1803-1806
Special relationship with U.S. government confirmed 1832
"Trail of Tears" 1832-1842
Time Immemorial
1500
1600
1800
Self-determination
1000-1006
Colonial Period
European Contact
1700
Early United States and Indian Relations
1820
Indian Removal Era
Contacts between Indians and Vikings 1000-1006
Indians assist European colonists
Dutch "purchase" Manhattan Island from Indians 1626
Heavy toll on tribes from "white mans'" diseases
U.S. Congress authority to make treaties with Indians 1789
U.S. Secretary of War establishes Bureau of Indian Affairs (BIA) 1824
Indian Removal Act 1830
Indian tribes east of the Mississippi forced to move to Oklahoma 1817-1846
BIA transferred to Dept. of Interior 1849

First Americans' Historic Timeline


Ell Parker first Indian BIA director 1869-1871
Chief Joseph (Nez Perce) surrenders 1877
Citizenship granted to all Indians 1924
Indian lawyers and activists move to protect reservations
Era of treaties to gain land for white settlers 1850-1871
Captain Jack (Modoc) surrenders 1872
Wounded Knee #1 1890
Johnson-O'Malley Act (funds for Indian education and assistance) 1944
1850
1860
1875
1940
Reservation and Wars
Assimilation Era
1855
Trail of Broken Treaties
Indian Reorganization Act (IRA)
Termination Period
1900
1950
1964
Oregon Indians Removal
Little Big Horn (Sioux, Arapaho, Cheyenne & General Custer) 1876
Indian Reorganization Act tribal self-government 1934
Indian boarding school programs 1870
Dawes Severalty Act (land allotment) 1887
Termination Act (government terminated all services and relationships with Indian tribes) 1953
Indian Claims Commission created 1946


Congress passed NW Powers Act (power and production and fisheries to manage as co-equals) 1980
PL 100-297 Indian Education Amendment 1989
BIA establishes National Indian Advisory Committee 1967
Indian activists occupy U.S. BIA office 1972
Restoration of Siletz 1977
Restoration of Grande Ronde 1983
Washington state "Fish-ins" 1960s
Repeal of Termination Act R. 108 1970
Wounded Knee #2 1973
Education Amendments Act (standards for basic education of Indian children in BIA schools) 1978
Restoration of Klamath 1986
1964
1970
1979
1989
Self-determination
Fish Treaties and Restoration
1975
1900
1950
1964
Second Indian BIA Director 1966
Trail of Broken Treaties Caravan to Washington, DC 1972
Boldt Decision Supreme Court upheld fishing rights claim (Washington Indians) 1979
Restoration of Coquille 1989
Restoration of Coos, Lower Umpqua and Siuslaw 1984
Indian college students take over Alcatraz 1969
Indian Self-Determination and Assistance Act (Indian participation in government and education of Indian people) 1975
Restoration of Cow Creek Band of the Upper Umpqua 1982
U.S.-Canadian Pacific Salmon Interception Treaty (reduced Canadian and Alaskan fish harvest of Columbia River salmon) 1985

Appendix B

Glossary

BEST COPY AVAILABLE

aboriginal — primitive; original

accustomed — usual

adapt — change to suit conditions

adaptation — adjusting to conditions of the environment

advocacy — a person who pleads or supports a cause

adze — a cutting tool used for roughly shaping wood

agents — a person who acts or does business for another

agreement — to consent or promise; be of the same opinion

alliances — an association formed by two or more nations for mutual assistance or protection

allocated — assigned as allotted; divided

allotment — to distribute as a share

ancestor — one from whom an individual is descended; forefather

bands — a group of people joined in a common purpose; to unite as a group

botanist — a specialist in dealing with plants

census — official count of population

civil — of or relating to citizens; relating to legal proceedings in connection with private rights or obligations

Columbia River Basin — the Columbia River and tributaries and drainage system

commercial fishing — the business of catching fish to sell

community — the people living in a particular place

confederated tribes — united as a group

conflicts — to be in sharp disagreement

conical — cone shaped (like an ice cream cone)

conserve — careful use and protection; to save

consensus — collective agreement

contrary — opposite

convert — to turn or change from one view to another

corporations — a group of persons organized to carry on a business

crime — the doing of an act forbidden by law

criminal — relating to crime or its punishment

cultural identity — to associate with a particular culture

culture/cultural — the way a group of people live; customs and ways of doing things

deputized — a person appointed to act for or in place of another

despondent — being extremely discouraged; feeling very low

discrimination — to make an unjust difference in the way one person or group is treated as compared with another

displacement — to move from usual or proper place

distinct — different from others; clearly seen, heard, or understood

diverse — differing from one another; unlike

document — written or printed paper used as proof of something

economy — the careful use of production, money, and goods

education — the act or process of training through study; schooling

elevation — a raised place such as a hill or mountain

entitlement — to have a right or claim; to have the title to

environment — the surroundings in which people and animals live

epidemic — rapidly spreading attack of disease

essential — necessary

ethnic group — a large group of people who have more in common with each other than they do with other peoples

evidence — proof; material presented to find out the truth

existence — to continue to live

exploited — to make use of unfairly for one's own advantage

exposed — to make known

federally recognized — to be noticed by the U.S. government; to be acknowledged by the U.S. government

fish runs — when fish migrate up rivers, usually in large numbers

foodstuff — a substance with food value

gathering — picking out and collecting as (gathering food)

generation — a step in the line of descent of ancestors

hemisphere — one of the halves of the earth as divided by the equator into northern and southern parts

herbal — plants or plant parts used in medicine or seasoning food

hydroelectric — related to or used in making electricity by water power

identity — individuality

immemorial — beyond reach of memory or record

incompetent — not capable

inducement — to influence; to bring something about

Indian Country — all lands within the boundaries of any Indian reservation, all allotted lands under Indian title and all dependent Indian communities

insufficient — inadequate; not enough

intermarriage — marriage between members of different groups

intermix — to mix together; intermingle

kayaks — an Eskimo canoe covered with skins

La Crosse — an Indian ball game played with long-handled racquets

law and order — the rule of law and proper authority

legal — of or relating to law or lawyers; lawful; established according to law

legislation — the action of making laws

locale — area or neighborhood

lore — traditional knowledge or belief

management system — a system of control; to oversee and make decisions about

migrate — to pass from one region to another

missionaries — people sent to spread religious faith among nonbelievers

mukluks — Eskimo boot usually made of sealskin

nullified — having no legal force; void; valueless

occupancy — people who take possession

occupied — to live in as an owner or renter

pemmican — food made of berries and deer meat or salmon

perpetuity — lasting forever

population — the whole number of people in a country, city, or area

preservation — keeping from injury, loss, or decay

preserve — to keep or to save from injury or ruin; protect

primary role — the most important role or the first

primitive — belonging to very early times

quantum — the amount or degree of blood

quinine — a bitter drug used as medicine

ratified treaty — treaties signed and approved by the government

recognized — to acknowledge

relocation — to move to a new place

removal — moved from one place to another

reservation — to have land held for a special use as Indian reservation

resources — a usable supply as food, trees, land

restoration — an act of giving back; to bring back into a former or original state

retain — to keep or save

retained rights — to keep possession of; to hold and secure

"**right of discovery**" — the "discovery" of unoccupied land (unoccupied by white people); had the right to assume title of these lands for their country

seasonal — relating to one of the four seasons of the year

seasonal cycle — of, relating or restricted to a particular season; from year to year

seasonal movement — movements made by people and animals according to the time or season of the year

seasonal pattern — the pattern or movement according to the season

selective harvesting — taking only what one needs to insure that supply will be there next time

self-government — government by action of people in a community

self-determination — determination of one's course of action; freedom to decide

shaman — a tribal medicine person and/or spiritual leader

situations — position or place with respect to circumstances

sovereign — having independent power; free

sovereign rights — having the right to self-government

spiritual beings — supernatural beings such as ghosts or spirits

stereotype — a false mental picture of a whole group based on limited information about just one or very few members of that group

subsistence — having just enough food to feed the people of the group

superstition — influenced by beliefs or practices from fear of unknown

survival — living or continuing longer than another person or thing; to remain alive; to continue to exist

temperate — mild or moderate conditions

terminated — ended or closed

termination — end or conclusion

tilled — to plan or cultivate the soil

toboggan — a long, narrow, runnerless sled

tomahawk — an ax or weapon used by Indians

topography — detailed and accurate features of a region or place

traditions — the handing down of information, beliefs or customs from one generation to another

travois — a platform supported by two long poles which are fastened to a dog or horse for pulling a load

treaty — an agreement or arrangement made by negotiation between two or more states or sovereigns

tribal council — a group of people having a common interest that represents and makes decisions for the tribe

tribal roll — the list of people who are members of a tribe

trust — a property interest held by the government for the benefit of someone

trustee — a person or government to whom property is legally committed in trust

turmoil — an agitated or confused state or condition

unique — being the only one of its kind; unusual

unratified treaty — treaty not signed or recognized by the government

urban — relating to or being in the city

value system — a belief system inherently valuable or desirable

violation — an act of disturbing or breaking

welfare — state of doing well especially in respect to happiness, well-being, or prosperity

weirs — a fish trap

zoning — an area set off in some way from adjoining parts